

THE
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SUNDAY-SCHOOL MAGAZINE.

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RELIGIOUS EDUCATION IN GREAT BRITAIN.

In the last number of our Magazine we gave an abstract of the Report of the London Sunday-School Union.—We have read with great care and pleasure the proceedings at the Anniversaries, (though the speeches have evidently suffered in the hands of the reporter,) and have extracted such passages as seem to be of general interest. Dr. Milnor's remarks, as we have published them, have passed under his revision.

The custom of assembling at an early hour in the morning for anniversary services, is peculiar, we believe, to Great Britain.

The services at the annual meeting of the London Sunday-School Union were attended on Tuesday May 11.

At six o'clock a very numerous and highly respectable company sat down to breakfast, and from thence retired to the large room, every part of which was crowded to suffocation. G. Bennett, Esq. presided on the occasion.

Solemn prayer having been offered up to Almighty God for his blessing upon the Institution,

The chairman rose and said, that the pleasure he felt in being allowed to assemble at that early hour, with so many fellow-labourers in the cause of Christ—in the cause of humanity, exceeded his powers of expression. What he had seen and heard that morning, had carried his recollections back to the South Sea Islands, where it was the perpetual order of the day to assemble at sunrise, for the purpose of instructing the youthful mind, of reading the Word of God, and communi-

cating the principles of Divine Truth—duties which were always preceded by a song of praise.

This metropolis always appeared to him a busy scene. He had returned home from parts of the world where there was a great paucity of inhabitants compared with the city of London. London reminded him of a vast beehive, where all were labourers—but, alas! it was impossible to avoid seeing that there were many poison-making bees among those labourers. On the present occasion, however, he rejoiced to see before him a multitude of honey-making bees in the Christian hive, all industriously employed in that which sweetened society wherever their influence extended. That influence had extended over a considerable portion of the earth; and through the blessing of God on the exertions of missionaries, many of the darkest parts of the world had become enlightened and christianized. He must bear his decided testimony in favour of Sabbath-Schools; for it was an undeniable fact, that the most successful, the most devoted, and the most humble missionaries, had formerly been Sunday-School teachers (applause), and many of them Sunday-School scholars. The same testimony could be borne to the wives of missionaries. He had endeavoured to charge his recollection with a single instance where the wife of a missionary, who had received her religious instruction in a Sunday-school, was not co-operating to the extent of her abilities in promoting the interests of piety; but no such instance occurred to his mind.

Mr. Lloyd, one of the Secretaries, then read an abstract of the Report, which gave a sketch of the state of Sunday-Schools in France, Germany,

Malta, New South Wales, Van Dieman's land, Cape of Good Hope, the United States of America, Canada, Nova Scotia, Newfoundland and the West Indies. [And a sketch of which we published in our last number.]

The Rev. J. Blackburne moved the adoption of the Report, &c. &c. The establishment of the Sunday-School Mission he regarded to be a new era in Sunday-School history; and while he most sincerely congratulated the agent on what had already been the result of his labours, he predicted still greater usefulness. When he (Mr. B.) entered upon the duties of the pastoral office in a county distinguished certainly for intelligence (Essex), he found that there was no Sunday-School connected with the chapel. He made it one of the stipulations in taking the charge of the flock, that a Sunday-School should be founded. There was a second point in the Report which he had heard with great interest, and that was the subject of the jubilee. He trusted that God would spare his life to see the 14th September, 1831, that he might rejoice with those who would rejoice in what God had done for this country through the instrumentality of Sunday-Schools. Let every one who had a doubt upon that subject read "Foster's Essays on Popular Ignorance," and he would see that the establishment of Sunday-Schools was the period when light began to be extensively diffused. He trusted that every congregation would seek to adopt the idea thrown out in the Report, by which the Sabbath would be devoted to Bible instruction. That mode had been adopted in the New England States of America, and he trusted it would be adopted here. But the question naturally arose, were the teachers prepared for such a change? Were they prepared to occupy four or five hours on the Sabbath in simply expounding God's work? Had not the teachers much to learn, in order to fit them for occupying that portion of time in imparting such information to the children? He congratulated the committee on the discrimination they had shown in asking the Rev. H. F. Burder to write the address on Bible classes. He hoped that every teacher would form a Bible class. He

had found some of the most delightful feelings of his heart realized in the formation of Bible classes. He had, from those who formed two Bible classes in his congregation, experienced the most affectionate regard; and if his brethren in the ministry, who had not hitherto made the experiment, would adopt the plan, they would find it throw an increased energy into Sabbath-School labours. He would not trespass long on the patience of the meeting, but he must beg permission to advert to another subject, namely, the formation of local schools. His connexion with the Christian Instruction Society constantly impressed upon his mind the necessity of local instruction. Poor, ragged, squalid children, without shoes, and almost without clothing, were never likely to mingle in those respectable establishments, which were now formed for Sunday-Schools; and he, therefore, entreated the teachers to look out for rooms in the very localities of those children. The Christian Instruction Society had seen the greatest benefits resulting (as many around him could testify) from those local schools.

The Rev. J. Pyer, (from Manchester), said he had been introduced as a clerical character, but he was, in fact, a Sunday-School teacher. Had it not been for that circumstance, he must have yielded to that nervousness which he felt coming over him, when he was called upon to stand before the meeting that morning. While reflecting upon the object for which they were convened, two questions had arisen in his mind—first, what necessity was there for Sunday-Schools? and, secondly, had Sunday-Schools been of any essential benefit in this or any other land? It might appear strange to put such questions to such an audience; but it must be remembered, that what was said there would go forth to the world, and the public at large would hear of the transactions of that morning. He would bring before the meeting facts, which, to every unprejudiced mind, would show that Sunday-School instruction was absolutely necessary for the information of the public mind on the great subject of correct moral principles, as well as the value of the human soul. He held

in his hand a book of tracts, containing one from which he would read a short extract. The tract was written by the ordinary of Newgate, and stated that, observing twelve young men in that part of the chapel appropriated to condemned criminals, much better dressed than was customary under such circumstances, his attention was drawn towards them, and he observed that not one of them took up the prayer-book. He made it his business to see them on the following day, when he found that none of them were able to read. The ordinary concluded his tract by observing that he generally found criminals in the darkest state of ignorance; that the rising generation could not be rendered worse by being instructed to read, and therefore it was their duty to communicate instruction, and leave the result to God. (Cheers.) Hence the first proposition was made clear. In reference to the second point, whether Sunday-Schools had been of any essential benefit, in this or other lands, the Rev. Gentleman observed, that he would refer to facts, which he doubted not would be more gratifying to the meeting than a prosing speech. He remembered visiting the district of Kingswood, near Bristol, where he found from eight to nine hundred families all engaged in the coal works. No means were employed for the moral and religious instruction of that people, and though within five miles of the far-famed city of Bristol, the land of Goshen so far as regarded the enjoyment of Gospel privileges, the people were literally perishing for lack of knowledge. Himself and friends commenced their labours by preaching in the open air. They then established Sunday-Schools, and 270 children immediately enrolled themselves. From a wish expressed by the parents, an Adult School was formed, and 70 persons, whose ages varied from 20 to 80 years, immediately attended. It being found necessary to raise funds for the support of the schools, an application was made to the colliers themselves, who cheerfully subscribed their shilling, or whatever they could afford. They then applied to several gentlemen in the neighbourhood, among whom was a magistrate. After listening with great pleasure to their statement, he (the magistrate)

expressed his highest approbation of the exertions that had been made, and added that for fifteen years not a single session occurred in which there were not some prisoners for trial from that neighbourhood; but within the last twelve months, not a single commitment had taken place. (Applause.) He attributed the change entirely to the results of Sunday-School instruction; and, therefore, cheerfully contributed towards the promotion of the object. Subsequently to that period, a Bible Society had been formed, and another Sabbath-School opened. The Rev. Gentleman, after narrating another anecdote, equally illustrative of the beneficial results arising from Sunday-School instruction, concluded by urging upon the consideration of the meeting the necessity of establishing Infant-schools in connexion with Sabbath-Schools.

The Rev. Dr. Milnor of New York, said, that among all the benevolent objects that engaged the attention of Christians, none was more valuable than Sunday-Schools. So universal, indeed, was the feeling in their favour, that they had no enemies except the enemies of Christ and his religion; and as they were the enemies of every thing good, they were the enemies of Sunday Schools. Even the Roman Catholics had established Sunday-Schools, and though in them he feared the children were taught little but the intolerant and corrupt dogmas of their own church, that, perhaps, was better than that they should run like vagabonds about the streets. The effects of Sunday-School instruction in America had been most remarkable. In New York, where he resided, the streets used to be crowded with ragged and idle children, engaged in all manner of wickedness, few of them attending a place of religious worship; but now not many would be met on Sunday in the streets, who were not either going to, or returning from a place of worship. Such, indeed, were the benefits that had arisen from this source, that even those whose philanthropy had nothing in view but the improvement of the social state of man, were now co-operating with them, not for the purpose of imparting religious knowledge so much as because they thus secure the peace and happiness of civil

society. The Rev. Gentleman then read the resolution of the Sunday-School Union in America, commissioning him to represent them to the members of the London Society. The effect of such interchanges of fellowship and communion would be, he hoped, to cement a bond of union between the two nations, and make the policy of their governments more pacific towards each other than heretofore. The results of constant intercommunication, not only of Sunday-Schools, but of all other religious institutions in England and America, would be to allay any bitterness of feeling that might exist—though he hoped that there was exceedingly little of it—between the two countries. If there be any two countries on the face of the earth that ought to be bound together by the bonds of fraternal affection, they were the United States of America and Great Britain. We speak the same language; we have the same common Christianity; and both our governments, though differing in some of their forms, are based on the same principle; and both enjoy a Protestant constitution. The sentiment which he had advanced was gaining more and more in American, as well as in British bosoms. The American Sunday-School Union was established in the State of Pennsylvania, in 1824. Not that Sunday-Schools had not existed long before, but they had not, till that period, concentrated their energies into one focus. The Union had in its board of managers members of seven different persuasions. The object it had in view was the planting of Sunday-Schools wherever there was a population. In May last, they had 5,901 schools, 52,663 teachers; and 349,200 scholars. Since its establishment, they had distributed 6,000,000 of reward books, and other publications. The next fact was a most pleasing one, and he understood that it had, to a great extent, been realized in this country; they had no hired teachers in America; all the compensation they received was, the satisfaction of their own minds. In all places their schools were conducted by well qualified persons, and children of all classes attended them. In the original establishment of these institutions, they were considered by many as adapted merely

for the lowest classes. Had it been so, they would soon have found that anomalous state of things arising, in which the poor would have been better informed on religious subjects than the rich. This was not to be brooked; a holy emulation was excited in the minds of parents, and the beneficial and heavenly influences of Sabbath-School instruction had been enjoyed equally by all—by the rich as well as by the poor. The American Sunday-School Union, within the last ten months, had experienced a regular increase, both in its receipts and in its expenditures; and from its first establishment, five years ago, 9,758 scholars had made a public profession of religion. This was indeed a glorious harvest for the Lord, and would form a theme of joy for ever. He had the distinguished honour of being the president of the Sunday-School Union of New York, and each revolving year he had no greater pleasure than to meet the children of the schools in that condition. On this very day would be assembled in Castle Garden, in the city of New York, more than 10,000 children, whom it had often been his happiness to address, and whose delightful voices, lifted up in praise for benefits bestowed upon them, and in supplication for their teachers, had as often gladdened his heart. Something had been said about the secular employment of the Sabbath in Sunday-School instruction, but he would just state, that in America they had at first been driven to the necessity of teaching on the Lord's day the art of reading, or of abandoning their Sunday-Schools. In the middle and northern States, indeed, the local legislatures had made such ample provision for the instruction of every child in the common elements of learning, as now to enable Sunday-School teachers to confine themselves to scriptural instruction. In New York there were eleven large schools, each containing from 300 to 500 children, who were taught the rudiments of ordinary education. He was happy to say that there were no slaves in New York—the spirit of emancipation had been too prevalent there, and every black man was as free as his white neighbour. In the southern States there were many slaves, who, on escaping from bondage,

or being manumitted by benevolent masters, were forced to seek an asylum with them in the northern States. It had been their object to redeem them from their unhappy ignorance of Christ and his religion. Sunday-Schools had been established, and they had received into them blacks at the advanced ages of sixty, seventy, or eighty years, who were now able to read the word of God. It must greatly astonish those West India proprietors who had denounced them as an inferior race of men, and possessed of no capacities for instruction, to find that not only were their little children able to take instruction, but also that aged blacks, who had passed their youth in slavery, were receiving lessons at the hands of their teachers, and becoming wise unto salvation. Dr. Milnor then observed that the schools which he had enumerated, were not the only schools existing in America. The Wesleyan Methodists had a large Union of their own, which was very numerous and efficient. The Episcopalians had likewise formed a Union, but, though he was an Episcopalian, the schools of his congregation having been previously connected with the American Sunday School Union, continued in that connexion; believing that as they were united in the Bible Society, and united in the Tract Society, there was no reason why they should not unite heart and hand in the promotion of Sunday-Schools.*

The Rev. Dr. P. Smith trusted that he should be indulged while he expressed some feelings which had been excited in his mind since he had entered that room. The addresses previously delivered had not been characterised by speculation, but consisted of facts; and he could not be insensible to the association of facts which arose in his mind from the circumstance of his friend and townsman occupying the chair. The chairman must permit him to say, that they had known each other for years, and under

very different circumstances to those in which they had now met. (Hear, hear.) The chairman was, in his (Dr. S's.) imagination, in all the vigour of a military officer. They were formerly members of the same reading society. The Rev. Dr. then referred to Mr. James Montgomery, the poet, and to another gentleman, all of whom were connected with the same literary society, and traced up their first religious impressions to hearing the children taught in the late Rev. Mr. Bowden's Sunday-School in Sheffield.

Mr. J. R. Wilson, the Sunday-School Missionary, in seconding the resolution, observed that in rising to address so numerous and respectable an assembly, his excellent friend from Manchester might well feel the nervousness of which he complained. Happily for himself (Mr. W.) he was not troubled with it; and he might say with propriety, as an elderly lady once observed, "that she was born before nerves came into fashion." (Laughter and applause.) Before proceeding further, he begged to ask the chairman what time would be allowed him to speak; as, upon the subject of Sunday-Schools, he dare not trust to himself. This was the age of condensation; every thing now, whether spoken or written, to be heard or read with patience, must be brief and to the point. The Secretary, Mr. Lloyd, had set one good example, in the condensation of the report, the details of which reminded him of a despatch sent by a gallant admiral, after a signal naval victory, in the reign of Geo. II., which was to this effect—that on a certain day in such a latitude, "He had met with the enemy, and had blown up, sunk, and destroyed as per margin," adding a list of the ships, and signing his name. (Applause and Laughter.)

The Rev. C. M'Ilvaine, (from America), moved the next resolution, and assured the meeting, that however America had been blessed by God in many points connected with the spiritual welfare of its inhabitants, there were others in which this country took a most decided lead. He particularly noticed Sabbath-School instruction, tract distribution, and the efforts made by the Christian Instruction Society, and earnestly entreated that a deputation might be sent from this country

* It is well understood, that a large number of the schools connected with the Episcopal and Methodist denominations, are auxiliary to the Am. S. S. Union. And that while both these denominations participate fully in the management of the Society's affairs, they furnish some of its most active, liberal and ardent friends.

to America, for the purpose of imparting information upon these important subjects. After confirming the above statements of his colleague, (the Rev. Dr. Milnor,) relative to the progress of education in America, he concluded by relating several anecdotes illustrative of the moral effects resulting from the diffusion of religious knowledge.

The Rev. Dr. Bennett moved the next resolution, to the effect, that the proceedings of the past year, showed that the Sunday-School mission was calculated to promote the interests of the Union throughout the kingdom. It was a glance at eternity which created the impulse in Sunday-School teachers, and kept the whole machinery in motion. He was reminded that the most sublime work of the Creator was not simply creating, but illuminating the world; for what was it merely to make a world, without form and void, and covered with darkness? It was when God said, "Let light be, and light was," that the glory of his works burst forth, and we exclaimed—

"These are thy glorious works, Parent of good,
Almighty, thine this universal frame,
Thus wondrous fair; thyself how wondrous
then!"

The Rev. S. Wilson, from Malta, seconded the resolution. The Rev. gentleman commenced his observations by remarking upon the length of some of the speeches that had been made, and especially on some of the exordiums to them. He said that some of these had reminded him of the conduct of a literary man, who had written a preface of sixty-nine pages and a half to prove that no preface was necessary. (Laughter.) The speaker then adverted to his resolution, and said, that coming from that rock where Paul was wrecked, and having stood on the very spot at Athens where that great Apostle had stood, when he began that admirable sermon—"Ye men of Athens, I perceive that in all things ye are too superstitious;" coming from a land so distant, I may call myself called upon, not to philosophise or theorise, but to detail one or two simple facts—facts designed to bear testimony to substantiate the importance of the labours of the Sunday-School Union, and those connected with it.

He wished to speak a word for Greece, which was dear to his heart, and as he believed that he should soon return to that interesting people, he would be deprived of advocating their cause with his voice. Greece was now rising into importance. England, France, and Russia, had, by their influence, said to Greece, "Thou shalt be free!" Now, then, the Sunday-School teachers and Missionaries must go forth and say, "If the Son of man shall make you free, you shall be free indeed." (Cheers.) The Greeks themselves were extremely anxious for science, and he found that there were many benevolent friends in England who were collecting large sums of money to promote in Greece, not religion, but science. He was not an enemy to science, but he would say, that if Greece should become as eminent in science as in ancient days; if she knew all the plants and herbs in her wild and beautiful fields, what would it avail her if she knew nothing of the root of Jesse? If she could number and name all the stars in the fields of light, what would it avail her if she knew not the star of Jacob? It was to advocate the cause of Greece that he had risen, and he would, therefore, proceed to relate a few facts, to show how far the exertions of the Christian churches were necessary to serve the real interests of Greece, and the adjoining islands. The Rev. gentleman then detailed a number of striking and affecting anecdotes, illustrative of the ignorance and superstition of the people of Greece and Malta, and argued that they showed the necessity for Sunday-Schools in the Mediterranean, to raise the prostrate mind and degraded energies of the people. But if education was thus needed abroad, he asked, how it was to be afforded? It was part of God's governance of the church and the world to make use of second causes. Missionaries must go forth, and schools must be established, but neither could be done unless the means were provided. There must—in plain English—there must be money; there could be no realization of that grand object—glory to God in the highest, and on earth peace and good-will toward man, without the prayers and contributions of the Christian public.

The Rev. Mr. Farrar felt persuaded

that it was within the scope of the intentions of the gentlemen upon whom the getting up of that meeting had devolved, to recommend by a detail of matters of fact, a recommendation which some time ago emanated from the Committee of the Sunday-School Union, on the subject of Bible classes. (Hear.) As an individual he felt much indebted to the gentlemen of that Committee for their suggestions. They had recalled his mind to a subject from which he feared it had been long too much estranged. It had just been stated that Bible classes existed in Lancashire sixteen years ago; he (Mr. F.) did not know that to have been the fact, but he recollected that many years since he had himself remarked the want of a connecting link between the Sunday-School and the Church in his own congregation; and from the remark he had been led to attempt to supply it. A Bible class appeared the thing to form that [connecting link, and hence he had been led to its formation. This was about ten years since, and the result had been, that out of seventeen persons who joined the class, nine became members of the Church, and most of them remained at the present day as ornaments of the Christian profession. (Cheers.) He was encouraged by the recollection of this circumstance, to hope that the adoption of Bible classes would be attended with similar results in future; and being thus encouraged, he was himself determined to re-adopt them immediately. He had already signified his intention to that effect, and had, within two or three days, received the names of several who were desirous to avail themselves of the advantages which they promised.

The Rev. Mr. Hewlett, of Newbury, seconded the resolution in a short speech, in which he urged upon his brethren in the ministry the adoption of Bible classes. If they wished to see the members of their churches increased, Sunday-School instructors multiplied, and souls converted to become effective labourers in the vineyard of Christ, they would not disregard these as one of the most powerful means, under God, of effecting these things.

The Chairman after a short time

announced that 50*l.* had been raised; and the Meeting, after singing

"Praise God from whom all blessings flow," separated, evidently much delighted by the proceedings of the morning.

SUNDAY-SCHOOL SOCIETY.

The Forty-fourth Annual Meeting of the Society for the Support and Encouragement of Sunday-Schools throughout the British dominions, was held April 28. The most noble the Marquis of CHOLMONDELEY in the Chair. This Society was established Sept. 7, 1785, immediately after the success of Mr. *Raikes* was made known through the Gentleman's Magazine, at that time the most popular and widely circulated journal in England. Its establishment occasioned the following remark from *William Fox*, in a letter to Mr. *Raikes*, Sept. 2, 1785:—"The fire which you had the honour to light up in Gloucester having now reached the Metropolis, will, I trust, never be extinguished but with the ignorance of every individual throughout the kingdom."

The object of the Sunday-School Society is distinct from the Sunday-School Union, and seems to be to aid Schools by donations, and not to establish them, or furnish the means of establishing them. We suppose, however, from the following remark in a speech by Mr. Wilson, a Sunday-School Missionary, at the Sunday-School Union Anniversary, that a union of the two societies is considered by some to be desirable.

"He (Mr. W.) had often contemplated the state of the two Societies in this kingdom—he meant the Sunday-School Society and the Sunday-School Union. The former, though wealthy, doling out its few hundred pounds worth of books annually to poor schools, and occasionally assisting individuals in establishing a few new

schools; but neglecting to use the only legitimate machinery for providing every part of the kingdom with schools. And on the other hand, the Sunday-School Union, willing and anxious to employ the means, but unable to do so from its limited resources. Alas! that the two Societies, having the same objects, should not unite their means and energies to accomplish so glorious a work! 'Oh that he might be permitted to publish the banns of marriage between them that morning!' He was confident no one present would feel disposed to 'forbid the banns,' even on the grounds of their being 'too nearly related!' (Applause and laughter.) Were this 'consummation so devoutly to be wished' realised, how rapidly would Sunday-Schools spread into every neglected village of our country, while all other benevolent institutions would follow in their train.'

The following resolutions were passed, which, with the extracts from speeches, will give the reader a very good idea of the design and efficiency of the Society.

Resolved, That the grateful acknowledgements of this Society are due to the Committee of the British and Foreign Bible Society, for their truly liberal resolution of October last, to furnish an unlimited supply of Bibles and Testaments to this Society at about half the regular price; which measure, although in operation for only the last six months, may be considered equivalent to a donation of 321*l.* 3*s.* 4*d.* to the Sunday-School cause.

Resolved, That this meeting rejoices to observe a growing conviction among all classes of the Christian community, of the value and importance of the gratuitous religious instruction of the young by means of Sunday-Schools, and that clergymen and ministers of various denominations are striving to train up a more efficient body of teachers, by the establishment of Bible classes, for the younger members of their congregation.

The Rev. Mr. Thompson read the Report.

"After expressing the gratitude of the Committee to Almighty God for the success which had attended their

exertions, the report proceeds to state that, with a view to render the elementary classes in Sunday-Schools more extensively useful, the committee have adopted the class-books recently published by a kindred institution, (Sunday-School Union) which appear to them eminently calculated to secure attention, enlarge the understanding, and improve the youthful mind.

"It affords them the highest satisfaction to observe a manifest increase in the number of Scripture readers in Sunday-Schools; and they cherish the most pleasing anticipations from the circumstance, that where the means of acquiring an acquaintance with the art of reading and spelling are attainable during the week, the engagements of the teachers are now rendered as strictly of a religious character as possible.

"The general distribution of Sunday-Schools, in reference to the sacred Scriptures, has imposed on the committee the necessity either of rendering very inadequate supplies, or of exceeding the income of the Society to such an extent as to endanger its existence. Urged, therefore, by the imperative claims of the young on the one hand, and feeling the deepest solicitude for the permanent usefulness of the Institution on the other, they addressed the Committee of the British and Foreign Bible Society in October last, for permission to purchase Bibles and Testaments at a reduced price; and they have to report with a promptness of generosity worthy that noble institution, a resolution was immediately passed to supply this Society with any number of Bibles and Testaments at about half the cost price. The Committee are thus enabled to afford an abundant supply of the Scriptures to every school requiring assistance.

"During the year we have distributed 7,405 Testaments, and 1,901 Bibles.

"The number of schools assisted during the year is 404, containing 37,197 scholars; of this number 137 schools had been assisted by the Society at former periods.

"It cannot be less interesting to the subscribers generally, than it is to the committee, to perceive that the num-

ber of Testaments granted during the past year, is nearly equal to those formerly distributed in three years, while the Bibles exceed in number those previously distributed in eight years; and notwithstanding the reduction in price, the committee have expended in the purchase of the Sacred Scriptures alone, the sum of 562*l.* 3*s.* 8*d.*

"Closely identified with the success of the Christian ministry as Sunday-Schools are, the committee exult in the widely extending conviction that a Christian Church is incomplete until its members have complied with the injunction of the Chief Shepherd, by providing for the lambs of the flock. Nor are they less interested in perceiving the solicitude manifested by ministers to raise the intellectual standard of Sunday-School teachers, by conducting them in paths of knowledge with which they are unacquainted; and by regarding them as fellow-helpers in the work of the Lord, imparting to them those treasures of divine wisdom which their own more frequent opportunities for study have enabled them to possess.

"In conclusion, the committee urge every member of their society to increased diligence in promoting the cause of Sunday-Schools wherever his influence extends, and to unite in supplicating Him from whom all holy desires, all good counsels, and all just works do proceed, that every teacher in their various schools may be

"In duty prompt, obey its every call,
And watch, and weep, and pray, and feel for all;
And as a bird each fond endearment tries
To tempt its new fledg'd offspring to the skies,
Still try each art, reprove each dull delay,
Allure to brighter worlds, and lead the way."

The Rev. John Wilson said he was a debtor to the cause of humanity and religion, and should always feel himself particularly indebted to this Society for the assistance he had derived from it, in the impoverished corner of the country in which he had lived, and for aid rendered to him in the supply of books for his school, since he had been in town. He was at a loss to know where to find a Christian minister, or, indeed, any other person in this country, from the cottage to the throne, who was not under obligations to the Society; for the well-being of

every class, and even the stability of the throne itself, depended on the education of the poor, which had been mainly promoted by the zeal and piety of those who had combined their energies for the purpose of instituting and supporting schools for those whose parents were not able to provide the means of their acquiring the elements of knowledge. Sunday-Schools he regarded as a most powerful instrument in the hand of God to promote the great ends of the Christian ministry. No congregation could, in his opinion, be considered as properly organized, until there was a Sunday-School attached to it. The Rev. gentleman proceeded to recommend those who had the power to give money to promote the great objects in view, in order that no part of their charity might be taken by the government in legacy duty, and to express his sense of the obligations which all owed to those excellent persons who devoted their time and energies to the business of teaching. Engaging in this work from love to their great Master, and conferring unspeakable benefits on society, they might be regarded as the most honoured and the most happy of human beings, since they were fellow-workers with God. Let it never be forgotten that the knowledge which the Society diffused was not that which puffeth up, but that which humbleth. (Applause.)

The Rev. John Pyer, city missionary, said that Sunday-Schools had increased amazingly in Manchester and its vicinity. In 1821 an examination was made, which proved that a great portion of the population were without any elementary instruction; and although great efforts had been made since that time, and the most happy results had arisen from them, yet he feared that many were still neglected. The Reverend Gentleman then alluded to the extraordinary liberality which some individuals at Manchester had manifested in the cause of foreign missions, and expressed his conviction, that the contributors had not rendered more than was accordant with what they had received; but that Christians in general rendered much less. The poor made great and noble exertions every where, but it did not appear to

him that the rich deprived themselves of any of their luxuries, or, indeed, of any of those comforts to which they were accustomed. When they came to the scriptural rule, they would be willing to give their all for the glory of God and the good of man, and that they must do before they could hope that "the kingdoms of the world would become the kingdoms of the Lord and of his Christ."

The Rev. Thomas Harding said, he was a country curate, who ought to know something about Sunday-schools, and something, blessed be God, he did know. He knew a lovely child eight years of age who had been removed by death, when her spirit was fitted for heaven, through the instruction she had received at a Sunday-School. He had sat beside the sick-bed of a young woman, who had received her first religious impressions at a Sunday-School. He was assisted by some in his own school who had been themselves first instructed in a Sunday-School. He thought it right, therefore, to thank the Society for the aid which they had not only rendered but still offered to render to the whole country. The order, cleanliness, and comfort of those villages in which Sunday-Schools were established, as compared with those in which they did not exist, was of itself sufficient to recommend them to the support of all who wished well to their country. He knew some villages in which the very first songs of praise on the Sabbath morning were heard from the cottage in which the Sabbath-School was held. Their inmates were the most constant attendants on public worship.

The Rev. Mr. Day described in very affecting terms the situation of two parishes which were placed under his care, in one of which he resided, and by means of his school he had been enabled to confer great benefits on the whole population; whereas, in the other, where no school was established, and there was no resident minister, the people continued in a very ignorant and unhappy state. Many persons had, to his knowledge, been brought to feel concern about the state of their own souls through the instructions of their children; and one poor woman in particular was led to inquire into

her own state, as the result of the prayers of her own child, who was so anxious to awaken a sense of religion in her parent's mind, that she would write passages of Scripture on slips of paper, and leave them in different parts of the room, in the hope of attracting her mother's attention, because she knew she neglected the Holy Scriptures. (Hear, hear.) The mother used frequently to scold her for doing it, but as she since has said, the more angry and unjust she was to her child, the more affectionate and devoted she became; and thus was she at last won by the perseverance and the Christian spirit of her of whom she ought to have been the example and the guide.

The Rev. Mr. Lewis of Brecknockshire, stated that the most eminent Christians in the Welch congregations had been trained in the Sunday-Schools, and he was well convinced that all which was necessary to usher in the millennium was an increase of pious, intelligent, and devoted Sunday-School teachers. The fields were white unto the harvest, and all that seemed requisite was an increase of labourers to be sent forth by the Lord of the harvest, to gather it in. Schools in Wales contained persons of all ages, and many grey-headed men were in the habit of attending them.

Charles Owen, Esq., Barrister, from Nova Scotia, bore testimony to the important results which had been produced in that country by Sunday-Schools, owing to the example of British Christians.

Three legacies are reported as having been left to the Society during the year, amounting in all to nearly \$5000.

RELIGIOUS EDUCATION IN IRELAND.

The Secretary of the Sunday-School Society for Ireland, Hartstonge Robinson, Esq., has been kind enough to send us a great variety of interesting documents respecting the progress of Christian Education in that country. The various reports from the county auxiliary societies, each accompanied with a complete lithographic map, showing the location of every school,

evinced a very complete system of operations.

The most interesting facts which these documents disclose, will be found concisely stated, in Mr. Robinson's letter. And we have subjoined some highly entertaining and instructive paragraphs from the address made at the twentieth anniversary of the Society, April 21. They were reported for *The Warder*, a Dublin paper, from which we extract them.

Sunday School Society for Ireland, 16, Upper Sackville street, Dublin, May 27, 1830.

"We had the pleasure last July to forward you some reports with other papers of our Society, which we hope reached you—and an opportunity having just now offered, through a person about to embark for New York, we hasten to make up a small parcel of the last year's report, and some late extracts of correspondence, and regret, from the shortness of the notice, not being able to write more at length. You will perceive that we have had an increase during the last year of 135 schools, 10,906 scholars, and 1,157 gratuitous teachers, making in the whole, connected with our Society, on the 1st of January last, the period of making up our returns, 2,418 schools, 196,396 scholars, and 17,994 gratuitous teachers. Our progress since has been considerable, and we continue to receive, from our correspondents, the most gratifying accounts of the increased effects of the system. We are happy to perceive a growing spirit of inquiry amongst many of our population, and we have reason to believe, that notwithstanding the ignorance and superstition still existing in the country, the influence of the circulation of the scriptures and scriptural instruction, is being much advanced. In reference to our own Society, we have not only an increase of schools and scholars, but a more general impression as to the importance of the system, and more matured plans for its advancement are at present in operation.

"In many places, Sunday-School Unions and Associations have been

formed. In this city there have been established, within little more than a year, nine Parochial Associations, and besides a number of children, nearly seven hundred adults have been brought under scriptural instruction. In the county and city of Cork, like measures continue to proceed with vigour; and in the city alone, between five and six hundred adults have been brought into attendance upon Sunday-Schools.

"A clergyman from the North of Ireland has lately informed us, that in his neighbourhood nearly one thousand children, who, twelve months ago, spent their Sabbaths in idleness or vice, are now enjoying the benefits of Sunday-School instruction. These facts, we trust, will prove interesting to you, and may serve, in some measure, to exemplify the present state of our Society's proceedings. But though such circumstances are encouraging, and call for much thankfulness, there are many obstacles still opposed to the progress of scriptural knowledge, and the free circulation of the word of God in this country. But that which now letteth shall, we trust, be taken out of the way; the people that sit in darkness shall, e'er long, we indulge the hope, come to the light, and Ireland, blessed in the enjoyment of her growing privileges, shall shake herself from the dust and seek the salvation of God. We sincerely hope the cause of Sunday-School instruction makes progress amongst our Trans-Atlantic brethren, and may it, throughout the world, be made happily instrumental to the extension of the Redeemer's Kingdom. We hope, whenever convenient, you will do us the favour to let us have some of your Society's reports and papers, and with every good wish and sincere desire for the blessing of the Lord upon your labours, I am, my dear sir, very faithfully yours, HARTSTONGE ROBINSON."

Sunday-School Society for Ireland.

The twentieth anniversary of this important institution was held in the Rotunda on the 21st instant. The meeting was very numerous and respectably attended. In the absence of the Earl of Roden, the President of the Society, the Dean of St. Patrick's was called to the chair.

The proceedings commenced with prayer by the Rev. L. Foot, after which the report of the committee was read by Hartstonge Robinson, Esq., one of the Secretaries to the Society.

The Rev. Lundy Foot said: Far be it from me to cast any slight, or throw a cloud over the exertions of any individual who goes in the path of philanthropy to benefit his fellow-men; but if his mode of operation stand not on the Rock of ages, it wants a sure foundation, for "other foundation can no man lay than that is laid, which is Jesus Christ." He may be more rapid in his progress, he may rear his building high, and it may look very fair and majestic in the sunshine; he may erect it quickly too, for he has wasted neither time nor labour in digging beneath the surface to find the rock, and man may admire the structure he has raised, and scoff at those who are labouring unseen. But, when the sun goes behind the cloud, when the rain falls and beats upon that house, believe me, it will fall, for it is not founded on a rock. The Bible contains the only word of power in which we can speak to our fellow-men, and the spirit of the living God, bringing home the truths of that Bible to the heart and understanding, is the only means that has ever been given—means which God, and not man, has suggested for the reformation of human nature. We have been told, by the gentleman who preceded me, that Government has not contributed to our funds. I am glad to say a good word for Government when I can, especially as Government has lately said a good word for us. Previous to a meeting in Plymouth, I took up a newspaper in which I found a speech reported to have been delivered in Parliament by Mr. Spring Rice. He detailed the great falling off of crime, and showed that from the year 1824 the commitments were fewer, the convictions fewer, the seditious practices fewer in each succeeding year. I go back to the records of my country and I find that precisely from that very year, 1824, the increase of the issue of Bibles by the Bible Society, in comparison with the issue of the preceding year, was from fifteen thousand to twenty-two

thousand; which increase has gone on in proportion, so that the circulation of the Scriptures has increased with the diminution of crime. The truth is, my friend, all moral obligation rests upon God's Holy Word. I find there has been an increase of 135 schools, 10,906 scholars, and 1,157 teachers, during the past year, and that there is still an universal cry from every part of the country for teachers. Now, if I am asked the reason of this, I would say, it is not that the schools produce teachers, but that teachers produce schools. Whenever there is an abundant supply of teachers there will be an abundance of children, for it is not merely the office of the Sunday-School teacher to hear the task prepared by the child, and then close the book, and let the infant depart till the following Sabbath day. Many of you know, (and would that you all knew it, for your own individual peace would be thereby augmented) that the teacher goes to the cottage of the child—that there is a knitting of the heart of the child to the heart of its benefactor, and of the benefactor to the child. When the heart is opened to receive the revelation of the word of God, little as that child may be, though it be as nothing in the eyes of man, who can tell what an object it presents to the rejoicing angels around the throne of God; for, little as it is, it is a fragment of the mighty work that is fulfilling the purposes of the Most High. Far be it from me to subscribe to any other means for the reformation of the heart of man. I hold in suspicion all remedies that follow as mere matters of expediency, as mere matters of irresistible necessity, superinduced by crime. To the Bible I must go—to that well which is deep, and to that water that is pure—to bring forth refreshing streams which only can make "the desert to blossom as the rose"—there I have found a spring from which I may draw without any fear of exhausting its abundance—there I have found a remedy for crime of every kind that can pollute the name and character of man. Now, dear countrymen and countrywomen, having submitted, thus imperfectly, this work of God to your deep consideration, I am to say something on the state of the funds,

as they have been read to you. I remember a friend of mine, in his parish in England, visited a poor woman who offered him a large contribution for the Church Missionary Society; he asked her how she got together so much money—why, sir, she replied, I want but little, and therefore have been able to gather up that for the poor heathens; he asked her again by what means she had gathered together so much, he wished to apply her principles of economy to himself and to his family—sir, said she, I was going to purchase a bonnet, when it occurred to me that a much plainer one would do than my husband intended, and so I was enabled to save eighteen pence for the box. I was going to the baker to buy a loaf for my little children, and it occurred to me that God's blessing and brown bread was better for my infants than white bread without, so I bought a loaf of an inferior description, and thus I saved four pence for the bread of life; and so the poor woman went on enumerating what sums she had saved by economy for the Missionary Society. And are you not, my friends, humbled in the dust to think how much there is on the very surface of this great Christian assembly, that might have sent the Gospel of the Lord Jesus Christ to the perishing nations of the earth? Let us give what we will, it is nothing to what we may give, it is nothing without the Divine blessing—but, dear friends, I now hope for better days; we now commence this meeting with prayer—may we go on in the spirit of prayer, may we live watching and waiting before the Lord for the answer through Christ, and may every day's exertion teach each of us more practically, and more thankfully, to acknowledge that we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

Mr. Massie said, We are assembled this day to do what we can in order to promote Sunday-School education throughout Ireland; we are all happy to advocate education, come in what way it will—we more gladly advocate *Scriptural* education—but, to-day, we are assembled to advocate Sunday-School instruction. I have

been informed, that in the schools connected with this institution, there are 33,000 adults learning to read the Bible, and 98,000 scholars reading the Bible on the Sabbath day—so that, besides these children being taught to read, they are accustomed to the observance of the Sabbath. Walk along the streets of this splendid city* on the Sabbath day; go forth to the villages and hamlets of our country, and what disgraceful scenes meet your eye; if you go to the rude hamlet, there is the village gambling; in the city, there is the gadding about and the enjoyment of light conversation, and often pursuits are engaged in destructive to the morals as well as to the health. This institution is, of all others, most calculated to strike at the root of that vice, so abominable, so degrading, to every community—for we find the more the Sabbath is polluted, the more vice prevails throughout the land. Now the Sunday-School Society strikes at the root of this by taking the children, assembling them together, giving them to think of religious subjects on the Sabbath day, to listen to instruction, to associate with their liberal benefactors who hold intercourse with them; they are taught to approach a throne of grace, their lips are taught to lisp the praises of Jehovah, as well as their heart to feel the love of Christ. It is by Sabbath-School instruction that Sabbath day profanation is destroyed, not merely on account of the instruction received by them in the school, but on account of the influence such a circumstance will have on those in their neighbourhood; these children, carrying the Scriptures and their books of instruction through the village hamlet, and through the streets of the city, to the place of religious instruction, and to the place where prayer is wont to be made, becoming individually testifying witnesses against the corruptions that abound around them; the parents feel that they are going to a religious exercise, and the children, feeling what it is to be so engaged on the Sabbath day, will carry the Sabbath into the house, and bring the parent under the influence of religious impression. Here

* Dublin.

is one most important end gained by Sunday-School instruction, the children are familiarized with the Scriptures; that sacred boon from heaven, that "bread of life of which if a man eat he shall never hunger;" that precious stream of life of which if a man drink he shall never thirst; they are led to look on the Scriptures as the record of high heaven, as the testimony which God has given of his love, as that by which alone they can be made "wise unto salvation, through faith in Jesus Christ." Thus Sunday-Schools are noble instruments of conveying the truths, sentiments, and influences of the Bible into society. I have heard of a poor little Roman Catholic girl (you observe there was no statement given in your report, of the divers characters of the attendants on these schools, from a noble principle, because the schools are open to every one, all are invited to attend, and to each and to all the word of salvation is communicated)—this poor child was permitted to attend the school for only six months; she was taught to read the Bible, and she loved to read it; her parents observed her very much engaged in reading it, and they told the priest; he cursed the Bible, and she was withdrawn from the school. She came to the schoolmaster and requested she might be allowed to read the Testament and leave it in the school—the leaven had been working to "leaven the whole lump," not only with the love of truth but with the influence of it; her parents thought it necessary to send her to a rude hamlet at some distance, that she might live with an obstinate and severe Catholic friend, who might bring her back to a right way of mind; she came weeping and overwhelmed with sorrow again to the schoolmaster, and begged to be permitted to carry it into her exile—and it was there a drop of comfort to her grieved and disconsolate spirit, when cast out from her father's house. This is an instance out of many that might be quoted of the beneficial influence of Sunday-Schools; for "the Word of God is quick and powerful, and sharper than a two-edged sword, and is a discernor of the thoughts and intents of the heart"—it is this sword of the spirit

which the Sunday-School Society employs—it is the record of truth, becoming familiar with which the children receive the knowledge of eternal life—Eternal life! who can sound its praise, who can tell its joy, who can anticipate its glory, who can celebrate that love which gave eternal life through Christ; this eternal life is set before the children who receive instruction in our Sunday-Schools—it is not to impart a knowledge of the sublime poetry of the Scriptures, the magnificence of its descriptions, that our instruction is afforded, but it is to bring the children into the "narrow path that leads to eternal life," and to prepare them for that kingdom which is to follow, and which is glorious beyond expression.

"There were three boys in a Sunday-School, the eldest of them proposed a prayer meeting, to which they all assented; they met in an unfinished building, without any one knowing the purpose of their assembling; that they might be more retired they secluded themselves in a coal cellar, and closed the door; their number soon increased to seven, and they found it necessary to find some other place where they might read, as well as pray; their prayer was for the blessing of God upon their instruction, and that their teachers might be encouraged in their labours; they went on in this manner till "the little one became a thousand," and two large prayer meetings were the result of this one, and a great majority of those who joined these prayer meetings became pious and devoted characters, some of them teachers of Sunday-Schools, and some preachers of the Gospel."

The Rev. Peter Roe of Kilkenny, said, Mr. Chairman, wherever I go, I hear great talk about Sunday-Schools, and I trust I am thankful when I see their increase in number, but there are a few things which call for deep humiliation, in my humble judgment. The first is this, that a Sunday-School is often taken up with conveying knowledge of a mere secular description. It seems to be forgotten that the end and essence of Sabbath-School instruction, is the instruction of the infant mind in the enlightening and soul saving-truths of the Word of God; therefore it should

be the business of both ministers and people to pray that this work may be begun, carried on, and ended, with this object continually in view—when the minister looks around him and considers the probability of his remaining long among his people, or of his being removed from them and laid in the silent tomb, it certainly is a source of pleasing reflection to him to find established within the precincts of his parish, a scriptural Sunday-School—he looks upon it as an instrument of bringing about future good, and also as an instrument of present good, and regards it as a powerful aid to his ministerial labours; he considers that when he is laid in the dust, and when his name shall be forgotten even in the parish where he has laboured, he still contemplates the time when the seed that is now sown shall, in the succeeding generation, bring forth fruit that will be to the praise and glory of God. Let us then look for the blessing of God on the labours in which we engage, and then the weakest effort may, in dependence on the divine blessing, being thus owned by God, be powerfully instrumental in producing great effects.”

The Hon. and Rev. Archdeacon Pakenham next addressed the assembly, and said,—I hope if I say but a few words I will not be misunderstood as though I did not approve of the Society—my only reason for being brief is that I may make way for others who are still to address you; the resolution I have to propose is a resolution of thanks to the gratuitous teachers belonging to this Society. They are nearly eighteen thousand in number, and I might appeal to all of them and ask, whether it is not more fit that they should be wished joy than receive thanks for being engaged in so honourable a work. I do believe that there are no persons belonging to this Society, on whom the blessing of God more manifests itself than on those who devote their time in this gratuitous manner; and that, according to the word of the Lord, there is a blessing peculiarly their own, that “those who water shall be watered also themselves.”

The Rev. Mr. Ould, of Lucan, said, “In the neighbourhood in which I re-

side, there has been a large manufactory established, the children of which being employed from an early hour in the morning to late in the evening, have had no other means of acquiring a knowledge of the Gospel except through the medium of our Sunday-School. A stagnation of trade which has visited this as well as other lands, has caused the dissolution of this factory; the consequence has been the removal of a considerable number of the children to a distance of four miles, in order to receive employment in a factory established there. Now such is the sense that these poor children, who have been withdrawn from our care and their friends, have entertained of the inestimable good which they derive from these exertions we make in their behalf, that it is a fact for which I can vouch, on each succeeding Sabbath these poor children, some of them tender in years, walked four miles to our school, and four miles back; and not only have these interesting children been the means of encouraging us to proceed in the glorious work in this respect, but there is also another respect in which they have been able to give us encouragement; they have been placed in a neighbourhood in which moral darkness abounds, being inhabited almost exclusively by Roman Catholics, and the poor children there have had no advantages similar to those that are enjoyed in our neighbourhood. Now these little children, which have been withdrawn from us, as shining stars amidst the moral darkness that prevails, are decent, have a respect for the Sabbath, and their moral conduct is such as to strike with wonder those people amongst whom they dwell, who are still “in darkness and the shadow of death,” and their devotedness in walking eight miles in one day, for the purpose of receiving instruction, has been a fact which has spoken volumes in their favour. There is one circumstance which I should also wish to mention, and I am glad to have an opportunity to impress it on your attention. It so happened that, lately, a very interesting Roman Catholic woman was afflicted with consumption; she lodged in the house with a child who has been, for three years, an attendant on our Sunday-School. Having

heard that the poor woman was, in some respects, destitute, to relieve her wants, I, in company with a friend, was induced to call upon her, and in the course of the conversation we had with her we could not help observing, to our great surprise, she exhibited great intelligence for which we could not account—we thought it our duty to inquire how this interesting person had obtained knowledge so superior to that enjoyed by those who remain under the influence of the Church of Rome, the trammels of which were wound thick around her; we asked her how did she receive this moral impulse, this knowledge that surprised us; and we found that one of our Sunday-School children, a little girl nine years old, had been in the habit, from the commencement of her illness to the time of our visit, of reading to her the volume of eternal life. This circumstance was confessed by this young woman with gratitude; she has since been called to the tribunal of God, and I firmly believe, from what I was privileged to see and hear of her, that through such instrumentality as I have detailed to you, and by the blessing of God descending on it, (for the blessing of God descends on the most frail and imperfect means that human agency employs) I believe she has been led to look to the Lord Jesus Christ for salvation; I believe she was enabled to breathe her last breath rejoicing in the hope of the glory of God; that she possessed that 'peace that passeth all understanding,' and that 'joy which is unspeakable and full of glory.' "

The Rev. Henry Irwin said, "I would impress upon Sunday-School teachers not to imagine, that facility of answering in the doctrines of the Gospel is progress in religion; not to confound acuteness of memory with that religion that affects the heart—Man requires power as well as direction; when man is best instructed he is motionless, unless the principle of the love of God animate him; unless he can say with the Apostle, 'I love God because he first loved me.' It is by teaching children that the love of Christ is to be the acting principle of their conduct, that you will do good. Whenever you look on the children

committed to your charge in a Sunday-School, and see immortality stamped on them by the indelible finger of God; and consider that when this world shall be burned up, these children shall still exist in an eternal world—oh! think what a glorious, sublime object you have in view; think of the glorious employment you have engaged in, being the instruments of making these children happy spirits before the throne of God. I can only join my prayers with those already presented, with regard to this Society, that the blessing of the Lord may be upon it; "establish the work of our hands, O God, yea, the work of our hand, establish thou it.' "

NORWICH (CONN.) SUNDAY SCHOOL.

The Sixth Annual Report of the Norwich Sabbath School Union, auxiliary to the Connecticut Sabbath School Union, presented at the annual meeting, April 19, 1830. pp. 24.

We have read this report with unusual satisfaction. It certainly abounds with just views, important facts, and encouraging results; and we have found it very difficult to confine our extracts within proper limits. We shall give our readers the substance of it in as concise a form as possible.

The Union embraces twenty schools, three hundred and thirty-seven conductors, and two thousand one hundred and forty-nine pupils. Many of the schools have been visited by a deputation from the County Union, and the course has proved practicable and advantageous. We are persuaded that vast good would be done if visitations of this kind were more common. The mere presence of a stranger, whose only errand is to see the *Sunday-School*, is encouraging to the members of it; much more so, if he is able and disposed to excite, anew, the spirit of devotion to the good work.

During one season, we visited be-

tween thirty and forty Sunday-Schools of the county in which we then resided—all of them twice, and some of them three times, and we had abundant evidence, in every step of our progress, that we were not spending strength and time in vain.

Among the resolutions passed at the annual meeting just mentioned, was the following, which we select from the rest because of the very just and important sentiment it contains. It is as follows:

Resolved, That we regard instruction in Sabbath-Schools as peculiarly adapted to promote the interests of religious liberty.

The more the design and tendency of Sunday-Schools is understood by wise and good men, the more prevalent this sentiment will become. CHIEF JUSTICE MARSHALL and the late JUDGE WASHINGTON, men who have never been accustomed to form opinions superficially, or to express them hastily, have given them this character without qualification or exception.

In the report before us, we find several interesting incidents respecting local schools, some of which we cannot forbear to extract.

The *Chelsea* school was opened in 1816, by a company of very young teachers, most of whom were destitute of the vital principle which it is the object of Sabbath-Schools, by the Spirit of God, to impart. The female department occupied the *porch of the Meeting House*, and had their books carried thither every Sabbath morning, and “the school has not failed to assemble a single Sabbath for *fourteen years*.”

“Soon after the commencement of the School, an aged coloured adult solicited admittance, that she might

have the privilege of learning to read the Scriptures. This seemed a providential opening, and led to the formation of a class of this description, which has varied, in numbers and interest, from year to year, until the present time. One of them, who commenced learning after she required the aid of glasses, was pious, and entered with an indescribable eagerness into the study of God’s Word. The light which thus dawned upon her mind, seemed almost like a new sense imparted, and soon she ripened, as we trust, for a world of clearer discoveries. The last Sabbath she attended the school, there was something so heavenly in her deportment, and in repeating a hymn, (many of which had become familiar to her) so ardent were her expressions of desire to join the happier company above, in the regions of perfect knowledge and bliss, that her teacher seemed to have nothing to do but to listen and be taught. She died suddenly, in a fit, while joining with Christian friends, at her own house, in singing the words—

“Long nights and darkness dwell below,
With scarce a twinkling ray;
But the bright world to which I go
Is everlasting day.”

“Another interesting occurrence in this class, was the conversion of the mother of a numerous family, who traced her first impressions to the Sabbath-School. Her children have all been trained there, and some of them have shared in the recent shower of mercy which has descended upon us.

“Before the close of the first year, some of the earliest teachers began to fear that their destitution of personal piety was a serious obstacle to the spiritual prosperity of the school, and sought to withdraw themselves from it. But the Head of the Church had other designs, and by the gentle effusions of divine grace, (which fell upon the congregation also) set *His own seal* of approbation upon our feeble efforts, in the conversion of *thirteen* of the instructors. As if to show us, however, that every portion of His heritage must be watered with the prayers and tears of its labourers, ere it will bring forth fruit in abundance,

none of our pupils, except a few of the adult class, were subjects of the work; and for several subsequent years we looked in vain for any *plants of righteousness* in this garden of the Lord; though several, who were removed by death, gave testimony that their instructions had been blessed to them, and their happy spirits we hope to meet upon the confines of the heavenly world. As time advanced, and the beneficial influence of this system of benevolence became more visible, the Sabbath-School cause acquired an increasing importance throughout the country, and after the formation of the American Union, our school became a constituent part of that valuable Association, and adopted the mode of instruction which is practised by all its auxiliaries.

"We now approach to a survey of the last year, remarking, however, that, during the period, the history of which has been rapidly traced, *five* of the earliest and most valuable of our little band of teachers have gone to the world of spirits, to engage, we believe, in scenes more endearing and elevated, than ever a Sabbath-School can furnish. Each of them exhibited the most decided marks of genuine piety. Others have been transplanted to new fields of labour on earth.

"We fear not to affirm, that the prosperity of the school has been constantly progressive from its first establishment; and yet we may add that *the last* has been emphatically '*the year of the right hand of the Most High*'—a season for which we have long prayed, and laboured, and *expected*. For several months previous to the outpouring of the Holy Spirit, our prayer meetings, on Sabbath afternoons, were characterized by unusual interest; and at the close of summer, four new classes were formed—one of young men; another of young misses; a class of young women and another of coloured men—each of which, together with the coloured women, have participated in the rich blessings which have recently been poured upon us. Ten teachers and twenty-five scholars have made a profession of religion during the past year, and about twenty pupils, beside, indulge the hope of an interest in Christ—making a total

of fifty-five members who, within one year, it is hoped, have returned to their allegiance to God. Thirty-two teachers are now professors of religion. Another subject for grateful recollection has existed since our last Report. The Monthly Concert of prayer for Sabbath-Schools has been regarded with deeper interest by the *parents* and *friends* of the pupils. The time *has been*, when the teachers had many a desponding feeling in the reflection that, while they were cheerfully devoting the retirement of the Sabbath to the benefit of the rising generation, but few of those who held a *natural* relation to their scholars, came to strengthen and encourage them by their prayers, on this interesting occasion. With joy, however, we now cherish the belief, that these anxieties have for ever ceased, and that all who love their families, value the welfare of society, or desire the advancement of piety, will delight to share in our efforts.

"Four of the *scholars* have been laid in the grave since our last Anniversary.

"In consequence of the increase of our numbers, two classes are held in separate places. We can, with *literal truth*, appropriate to our school the words of the Prophet, when foretelling the enlargement of Zion—'*The place is too strait for me; give place that I may dwell.*' Beside the observance of the Monthly Concert, and the prayer meeting on the Sabbath, the teachers assemble weekly for prayer and mutual instruction upon the lessons.

"We cannot withhold the fact, that our school has suffered, and continues to suffer, from a *deficiency of male teachers*. This may be easily exhibited by a reference to the statistics of the schools. We have upon our list 261 scholars—104 males and 157 females; with 34 teachers, of whom, 9 only are males, and 25 females. It is well known to all who are familiar with the internal arrangement of these institutions, that six pupils are as many as one person can, profitably, instruct. We here see, that the proportion to each male teacher is eleven, while to the female teacher it is but six. The average attendance of the scholars is

168, leaving the number of absentees 93. This also shows that an increase of labourers is important, as a *punctual teacher* will, generally, have a *punctual class*; and if this be of a moderate size, the absence of *one* is more sensibly felt, and leads to an investigation of the cause. There is another fact which we think it proper to mention, that, with the exception of the adult classes, we know not that a *single conversion* has taken place in the *boys' department*. We have thus presented a full statement of our situation, with the hope of eliciting the attention and personal services of those whose assistance is so strikingly requisite. Several, who were formerly *teachers*, have relinquished their station for that of *learners*, and the opinion no longer prevails, that youth and inexperience furnish the most suitable qualifications for this important field. The prosperity of a Sabbath-School is, to a great extent, commensurate with the piety and judgment of those who conduct it. The number of scholars might yet be considerably increased, should there be an accession of teachers; and it is an interesting fact, that if a class be formed, with only *two or three*, it enlarges immediately, and before he is aware of it, the dispenser of sacred truth finds himself surrounded by a group of cheerful faces, ready to reciprocate every kind look; and his duties, however toilsome, in anticipation, soon possess a charm of which he never wishes to be deprived. It is no selfish end for which we plead—it is the cause of Him who required of His disciples, as a test of *love*, that they should *feed His lambs*. It is the cause of every individual who professes an attachment to the Great Shepherd.

“The efficiency of the institution might, likewise, be greatly increased, had we suitable accommodations for an *infant department*. This system of instruction has been successfully introduced into other schools; and, although we believe that the heart of the youngest can never be drawn to Christ without an act of Divine Sovereignty, yet it is evident that pleasing associations and actual benefit may result, from a *partial* employment of

this method, in teaching little children the principles of the Bible.

School in Norwich—Reports an increase of scholars over any previous year, of about seventy.

“Seven months since there were, of decidedly pious teachers, only seven; there are now twenty-three. Thirteen of whom, together with the librarian and one scholar, on the first Sabbath of March, publicly professed allegiance to Heaven, and partook of the symbols of the body and blood of our Great High Priest. One teacher died in faith. One of her class has become pious, and four pupils of the school besides. The sudden death of the teacher, under circumstances of peculiar interest, appears, in God's hand, to have been the means of bringing two of her gay friends to a knowledge of the truth.”

Norwich Falls.—In this school, “in a class of nine females, six give evidence of a change of heart, two of whom have united with the Church. In another class of eight females, who have left the school since our last Report, it is believed four have experienced a change of heart during the last year, three of whom have united with the Church. A very worthy and devoted teacher, (Miss JONES,) on the 11th of February, was called home from her labours of love on earth, to the promised possession in heaven. We have now thirteen pious teachers, of whom one, a female, has found the Saviour since her connexion with this school.”

At Bozrahville—At the commencement of the school last year, the “teachers, with few exceptions, were hopefully pious. Since this time, a female teacher, who had charge of the eldest class of girls, felt herself unfit to communicate religious instruction to her interesting charge, while destitute of the ‘one thing needful’—to point to the road to Heaven whilst she was a stranger ‘to the straight and narrow way.’ Under these impressions, she actually absented herself from her class on the Sabbath. But it was the Spirit of God convincing her of her ruined condition as an impenitent sinner; and before another

Sabbath, she was rejoicing in hope of her acceptance with God, through the merits of our Lord Jesus Christ.

"Monthly meetings of the teachers for prayer and conversation, calculated to stimulate and encourage each other in the good work, were held, and apparently with good effect. The teachers became engaged, the school was prosperous, and unusually interesting—but nothing special occurred until the last of August, when God visited the people with a wonderful display of his mercy and grace.

"Four teachers and one scholar have united with God's covenant people, and five more scholars have obtained a hope, and given satisfactory evidence of a change of heart.

"A Bible-class of about thirty, has been added to the school since the revival. It is mostly composed of pious females."

At Lisbon—"A Bible-class has been formed in each district to meet once a week. During the past year one of our teachers has exchanged this world for another and better, as we trust, having left evidence of a renewal of heart. Two of our scholars have been added to the Church.

"Three of the teachers have made a public profession of religion during the past year. We have studied St. John's Gospel in course, eight verses for a lesson; within a few weeks we have begun with the Union questions. Believing that the favourable time to secure an interest in the Saviour's love, is when the mind can first understand the essential doctrines of our holy religion, we have endeavoured to give *ideas*, and to impress them on the heart."

At Montville—"It was formerly thought impracticable to continue this school through the winter; but without any apparent decrease of interest, it has been continued the past winter, with a diminution merely of some of the smaller children. This was made up by the addition of a Bible-class of young ladies. The conductors do not hesitate to say, that a school of twelve months, thus continued, is more beneficial than a school of twenty-four months on the former plan."

At Jewett City—"Two scholars and

two teachers have been hopefully pious during the year."

At Griswold—"During the summer, six teachers and four scholars made a profession of religion, and continue to give good evidence of a change of heart. We have to lament the death of one of our teachers."

At Lebanon—"In December, 1826, a revival of religion commenced, in which two teachers and six scholars were hopefully converted. At the close of the past year there has been a pleasing, although not a very extensive revival, and we hope that it is still progressing. Two scholars and one teacher have expressed their hope in the mercy of God, within a few weeks."

"On looking over the above reports of the several schools, it appears that forty-two teachers and seventy-five scholars have become pious during the past year. Of this number, thirty-six teachers and thirty-six scholars have already united with the Church."

ADVANTAGES OF THE SUNDAY-SCHOOL MONTHLY CONCERT OF PRAYER.

The observance of the second Monday evening of each month, as a season of united prayer for the blessing of God on Sunday-schools, is believed to be attended with advantages which few realize.

Where the season is regarded at all, it is too often found that a large number of those for whose advantage it is principally designed, are not accustomed to attend; and very many schools are yet, *for the first time*, to enjoy the privilege. It seems to us exceedingly desirable that *parents* should attend, as well as teachers and the older pupils, who are sufficiently advanced in life and attainments to profit by the services. In some places teachers only assemble, in others teachers and children, and in a few instances we have been told that the meeting was attend-

ed (like the *Missionary Monthly Concert*) by all who were interested in the object. This last is unquestionably the most expedient mode of observing the season; and we affectionately and earnestly desire the reader to use his influence for its more general adoption. To this end it is well to have notice of the Concert given in the congregation to which the school may be attached, on the Sabbath preceding. And where religious newspapers are published, a notice in these is of great service. Great efforts should be made to render it a season of interest and edification, and an effectual remedy for thin meetings will always be found in a spirited and persevering effort to make them useful and interesting. The periodicals of the Society will always contain matter enough to demand the praises and prayers of all the children of God, and important information is always at hand from other sources. We transcribe the following just and seasonable remarks on the advantages of the Monthly Concert from the *Sabbath-School Herald*.

"The meetings for prayer, more than any other means, strengthen the bond of union among the teachers. In the school, the attention of each is directed to his particular charge; but here they feel that all their aims are one. Their mutual consultations produce a unity in their views which doubles the efficiency of all their efforts. Knowing that his exertions have the approbation and prayers of his fellow teachers, each can feel that he is not alone, and while labouring to secure the attendance of the pupils, and promote their improvement, he acts as with the strength of the whole body, of which he is a member.

"In meetings for prayer, too, the desponding teacher is often encouraged, and enabled to persevere in his labours with new devotedness. The irregularity, or waywardness and inat-

tention of his pupils, together with his own multiplied cares, have half persuaded him to relinquish his almost hopeless charge. But in the circle of prayer he has shared the sympathies of his brethren, and learned that their trials resembled his own. His hands have been strengthened by their prayers; he has acquired new views of duty, and with increased interest in the cause, he has cheerfully renewed his labours.

"But the most important light in which the teachers' prayer meeting can be viewed, is that which exhibits it as a visit to the throne of mercy for united supplication. After labouring each in his respective sphere, a band of pious teachers delight to contemplate their common interest, and offer their united prayers to their common Lord. Feeling that their success depends on the blessing of God, and encouraged by the promise of the Saviour to united petitions, they can pray with confidence and faith. Believing that it is the cause of God which they are pleading, they can approach the throne of grace with humble boldness. And as they extend their view from their own school to others, and from their own little community, to the distant parts of our country and the world, and contemplate the magnitude of the interests which depend on the success of their cause, they can pray with an importunity, which will not be denied. And if there is a scene on earth, in which the Saviour still delights to manifest his presence, and bestow his blessing, is not the teacher's concert such a place?

"That I have not misjudged, respecting the importance of these meetings, an observation of facts would abundantly prove. I have never known a very flourishing school, in connexion with which there was not a meeting for prayer, attended by the teachers. And I have never known a school, whose teachers regularly attended their stated prayer meeting, which did not enjoy a good degree of prosperity. The teachers' meeting which I have long had the privilege of attending, has been, at different periods, a very true index of the condition of our school. In the full at-

tendance, the deep solemnity, and fervent prayers, which are sometimes witnessed, we have learned to foresee the increasing numbers, the serious attention, and intense interest of our scholars, on succeeding Sabbaths. When our concert languishes, we have learned to expect a corresponding indifference on the part of our pupils, manifested by their absence and inattention, and we are very rarely disappointed.

"If such be the importance of the concert for prayer in connexion with Sabbath-schools, what teacher, who loves the cause in which he is engaged, need be urged to observe this season consecrated by so many prayers, and rendered awfully solemn, by so momentous interests? What teacher will not cheerfully lend his influence, where it may be so happily exerted, and rejoice in witnessing and sharing the blessings which the concert tends to secure?"

AN APPEAL FROM THE WEST.

The following letter is full of interest and importance. It comes from an individual whose opinions and feelings are entitled to great regard, and who has long been an enlightened, devoted, steady friend to Sunday-schools. Our only wish is that we could give it circulation on the wings of the wind, that it might be made to reach the thousands in our country to whose patriotism, philanthropy, and Christian feeling it so powerfully appeals.

Illinois, July 24, 1830.

MR. EDITOR:—I am one of those whose hopes and joys are intimately connected with the Church of Christ, and though more than one thousand miles West, yet I watch the movements of the Benevolent Societies at the East with an intense interest.

Engaged in sustaining a large Sabbath-School, which is excessively laborious for want of suitable coadjutors, my heart was ready to faint at the prospect of establishing in this country some thousands of Sabbath-schools,

which should be left to droop and die as soon as the agent should leave them. I do cheerfully acknowledge their praiseworthy liberality, but though they should send us a million of dollars and freight their ships with books until we could not find depositories to contain them, yet all this in most places will not avail without the living teacher—without efficient and permanent supervision. Let them send us intelligent, experienced, and pious teachers, and we could soon find means to purchase books. We need an army of 10,000 teachers to meet the urgency of the case which their noble resolution contemplates.

Oppressed with considerations like these, I cannot describe my feelings of gratitude and wonder when I subsequently learned from the history of their proceedings, that teachers were enlisting as volunteers to come out and help us. This meets the exigency. This looks like the tug of battle, and this has so much of God in it that I stand amazed, in contemplating how wondrously God is bringing about what has been long the subject of deep anxiety and fervent prayer. This is the most important feature of the plan, and will give energy to other means, and crown the whole with success. Let them send us this complement of devoted teachers, and, with God's blessing, we may safely calculate the following results.

1. Sabbath-schools will be not only established but sustained.

2. The wants of this country will be effectually explored and more extensively known.

3. We shall have a godly company of efficient laymen ready to sustain the ministry, and to promote other benevolent institutions.

4. This plan presents a definite object and sufficient motives, and calls out professing Christians of another stamp than those who have hitherto come to this country, for the purposes of gain, and perhaps to get rid of those wholesome restraints which had already become irksome.

5. It opens a great and effectual door for female piety to become active. Very many pious females in single life might come out in company with others; and this constitutes an impor-

tant part of the grand machinery of which we are very destitute.

6. We should thus be furnished with a very considerable recruit of teachers for day schools.

7. It would be beneficial to the older churches, as it would in many instances bring into more active service those that are left behind.

In a word, it would elevate the tone of piety and strengthen the bonds of union, and produce a more lively sympathy throughout the whole body of the Christian Church in this land of civil and religious liberty.

A TEACHER.

VIEWS OF THE LUTHERAN CHURCH.

The following is translated from the August Number of the *Evangelical Magazine of the Lutheran Church* in this country, published at Gettysburg.

"Sunday Schools.

"Seldom has a public benevolent enterprise exhibited more striking evidence of the aiding power of the Lord, than Sunday-schools furnish, in their commencement and progress. A gracious God has hitherto granted his blessing to the planting and the watering of these institutions.

Fifty years have not yet elapsed since the establishment of the first Sunday-school Society, and already every quarter of the globe has felt more or less of the salutary influence of such associations. Not before the year 1814 were any vigorous operations commenced in our Western hemisphere, and already the American Sunday-School Union, after the lapse of 15 or 16 years, numbers 400,000 scholars and 60,000 teachers, who take an active share in this labour of love.

The excellent old German custom of singing and praying with the children in school, and giving them the Bible and Catechism for their religious instruction, is universally adopted in Sunday-schools. Yet, little has hitherto been effected among the German population of Pennsylvania, in this cause, so vastly important to the rising generation. The Synod of West Pennsylvania did indeed publish Sunday-school books three years ago, and in many congregations truly flourishing

German schools exist; moreover, the members of the several Synods, who were present at the last General Synod, upon the breaking up of that body, formed themselves into a Lutheran Sunday-school Union, for the special purpose of engaging in the publication of German Sunday-school books; but we must nevertheless acknowledge, that on the whole we have done very little in this good cause. It is to be regretted, that we do not find in this our day, a greater measure of the religious feeling and spirit of our German ancestors among their descendants. Schools and education are in a deplorable condition. Great is the number of neglected children, great the number of those who receive little or no instruction concerning the way of salvation. By means of Sunday-schools this evil might certainly in some degree be remedied. May the Lord, who called the little ones to himself, to give to them also the kingdom of heaven, powerfully direct the eyes and hearts of all, who are able to furnish aid, to this diseased part of our German school and church affairs, that without delay they may come forward to effect a cure, and the wandering youth return to the Shepherd and Bishop of their souls.

EXTRACTS FROM REPORTS, &c.

Containing the results of observation and experience.

Effect of Library.—The school that obtains a library seems at once to obtain stability, and become fixed in the regard and affection both of scholars and teachers.

Agents.—We know of no better means of increasing or perpetuating the benefits of Sunday-schools, than by sending a competent Agent or Missionary to visit, statedly or occasionally, the different schools and societies, to encourage them and strengthen their bonds.

Monthly Concert.—The improvement manifest at the Monthly Concert of Prayer, and the full attendance of officers and teachers with evident interest, is among the evidences, in

which we rejoice, of the increasing efficiency of Sabbath-school instruction.

Character of this Magazine.—I have had a rich treat in the two Magazines that were sent me. Of the Magazine, I must say that, generally, it is very much prized by all faithful teachers—those who love their work most and do it best, look to this paper as most valuable and even necessary to them in their labours.

DIFFICULTY HAPPILY REMOVED.

March 25, 1830.

Respected Sir:—I have some time since received your questions addressed to me, but in consequence of a little difference in our society, and some prevailing notions amongst some of our members, I deferred writing for a time to know what the result might be, and it appears that the Society has thought proper to withdraw entirely from the Union. I believe the principal reason of this resolution was, that there were several wealthy men in our place who had a wish to see the schools prosper, and would become members, but could not in consequence of the Society's being auxiliary to the Union.

P. S. I believe there is a small balance due the Union, which we will remit by the first private opportunity.

The *Methodist Episcopal Church S. S. Society in Smyrna*, (Del.) reported recently that a work of God is progressing in that place, which commenced in the Sunday-school, and at a season of peculiar solemnity, produced by a sermon to the children. "More than one hundred and twenty have been converted to God," says our correspondent, "and myself among the number."

Good Signs.—Parents read our books with interest to themselves as well as to their children. Our Sunday-school concerts for four or five months have been crowded.

H.—, (N. Y.) June 30, 1830.

I visited the Society of Shakers, and urged the importance of their

forming a Sunday-school. They said they had a better Sunday-school than the world's people had. One of the elders informed me that they had bought more Bibles and Testaments in the last two years than they had before in many years, and they used them as a school book. I found they had the 50 cent Bibles and the 12½ cent Testaments from the Bible Society in New York. The elder that I talked with, said the children of their Society of 12 years of age, knew more about the Bible than he did when he was 21 years of age. I went next to —, and laboured one week. The great mass are very ignorant. Here I formed two schools; visited many families; formed a Sunday-school in the village for the poor children. They had a Sunday-school which met at the church, but the poor children would not attend. I went into a back lane and engaged a joiner's shop, for the children to meet in, and found two young ladies, who agreed to see how many children they could get that would go, and the first Sabbath they had 15. I believe there will be more than 20; and not one of these children had been to meeting in the meeting-house. I find many poor children that will not go to meeting, because they are poor, and their parents uphold them; but I think after they have been in a Sunday-school for a time, they will be willing to go to meeting.

The next town I visited was —. There I spent one week. There is no regular preaching in this town. In one part of the town, for about 4 miles square, there is no school-house, and very few of the children go to school on the week days. Here I established a Sunday-school of about 10 children, most of them very poor; I had to furnish Testaments for the most of the children. I next visited the county almshouse, situated in —; proposed forming a Sunday-school; the keeper would not agree to it, until he had seen the commissioners. There are in the almshouse 170 poor; 50 of them are children; 20 children under 2 years. I am now labouring in —; a large town 9 or 10 miles from east to west, and 6 or 7 from north to south. Two or three of the churches are called Union Churches, and they admit

any one to preach that comes along, especially if the preacher is opposed to Sabbath-schools, Bible, and other Religious Societies of the like nature, but above all if he is opposed to Temperance Societies.

—
Greenville, Bond Co. (Ill.) May 26.

There has been but very little done in this country for Sunday-schools, compared with what ought to have been done. We have had many difficulties to encounter, such as ignorance in ourselves and others, poverty, opposition to the cause, and a very remote situation from any depository. If there could be a depository in this part of the State, it would be very much in favour of the good cause. Vandalia is a very suitable and central spot, and Mr. —, of —, a very active man, and one who is much engaged for Sunday-schools, and is at this time at the head of one of the best Sunday-schools in the State, would make a very good depository. I have no doubt but that much good would be the result of such a course. The prospect in favour of Sunday-schools at this time is very flattering. I went last Sabbath about 15 miles into a settlement that has for many years been reputed one of the worst places in the country, to assist in forming a Sunday-school Association, and to organize (if you please) a school. I found the people very needy, but very civil and attentive. Several old people became scholars; among them was one old man and woman who had grandchildren several years old, and saw a letter only by the aid of glasses. Some young men became scholars who could spell in two syllables; but what was most interesting, was the group of young children, many of them not able to distinguish one letter from another, waiting for the word of eternal life.

—
Northampton, (Mass.) July 26, 1830.

Our school consists of about 580, nearly one hundred of whom are over seventeen years of age, and many of them members of the church.

Ohio, July 19, 1830.

Sir,—I have seen with much satisfaction the resolution of the American Sunday-School Union to establish Sunday-schools throughout the Mississippi Valley. To carry this great object into effect, the friends of Sunday-schools in the west are particularly called upon (as I conceive) to lend at least their personal services in co-operation with those of the east, who are so liberally contributing their funds. With these views, I take the liberty to give you some account of the situation of this county, with a few suggestions as to the means necessary to carry this resolution into effect within its bounds.

About 18 months ago, there was a County Union Society organized in this town, and a respectable library for this school obtained; a hope was then indulged that there would be several auxiliary schools in the county; but before this school was got into operation, a sectarian jealousy sprung up, a party school was established in town, and the character and object of the American Union so much spoken against, and so much prejudice created, that nothing could be done in aid of it. This party then attempted to establish schools throughout the county; the whole population was pressed to pay or subscribe for bibles, tracts, and Sunday-school books; some paid, and many subscribed who have never paid; several schools were commenced, but have generally become extinct; one, and perhaps the principal cause is the want of books. [Note.—Many of those who paid got no books of any sort.] That you may have some better view of this county, I will further observe that, in most of the districts where there is no school at this time, in which it is practicable to establish schools, the people are unable to furnish themselves with books. Permit me to give you a brief account of a school, two miles from this town, which I assisted in organizing on Sabbath, the 11th inst. The house is a log building, open between the logs throughout; no seats except slabs laid upon blocks. There were present 28 scholars; five only could read in the Bible, the remainder (6 or 8 of whom were over 15) could read indifferent-

ly in the spelling-book only. There were present three teachers, all heads of families, one only a professor—Next their library—Among the scholars there were two Testaments and one Bible, and about 10 half-worn spelling-books. The teachers brought about 20 tracts, just as the services of the school were commencing, a gun was fired near the school house by some hunter. The families within this district, interested in the school are all poor. I told them upon what terms books could be obtained from your society. I told them what the friends of Sunday-schools in the East are doing for the West, and I encouraged them to expect that in case they would raise \$4 or 5, (a great sum for such a purpose, in such a district,) a donation of *one dozen* of Testaments would be made to them; I thought the promise of a donation of the kind named, and that only, would excite them to raise something among themselves: and unless they can have more books than they now have, the school will soon close. Now I suppose that there are about 15 districts in this country, where it is practicable to establish schools, which will furnish 30 scholars each, provided a like donation is made, and without it, it would be useless.

In conclusion, I would say that, if the Parent Society is disposed to grant aid in the way above named, if they will give me an order for 200 Testaments on their Depository at Cincinnati, I will undertake to establish 15 schools in this county, (if Divine Providence permit,) or pay for the books at the rate of one dozen for each school short of that number, and all the schools shall be auxiliary to this County Union which is auxiliary to the American Sunday-School Union. Should your society comply with the proposition I have made, I wish the order may be forwarded without delay, that I may this season, perform the work.

The request contained in the above letter was complied with at once.]

From another letter received from an Agent at the West.

I have now explored nearly all the

destitute parts of ——. I know of but two places more of this description, and these I intended to visit. There are a few places of which no hope can at present be entertained of introducing the Sunday-school system. The want of qualified teachers, is the greatest hindrance, that now lies in the way of Sunday-schools. Of the extent of this evil, you can scarcely form any adequate conception, and nothing but the energetic support of the system itself, is ever going to remedy the evil complained of, effectually.

I have lately been informed, that the congregations of — are now enjoying a work of Divine Grace. The work commenced in the Sunday-school in both these instances, and is most prevalent with Sunday-school scholars and teachers.

The work accumulates on my hands as I progress in it, so that I am unable to meet all the calls and invitations that reach me from different quarters to visit them as a Sunday-school missionary. Much is to be done by somebody in those places where Sunday-schools have hitherto been established, or all will suffer, and may become extinct.

From a Gentleman of the Baptist Denomination, residing in the Western Country.

DEAR SIR:—I have been peculiarly gratified, and feel deeply interested in the recent movements of the Sunday-school cause, relative to the Valley of the Mississippi, many particulars of which, besides from the periodicals, I have received from the Rev. Mr. —, one of your Agents. Since my return from the East in 1826, I have been able to do but little directly in the cause in this widely-extended field, over which I formerly ranged, and where I aided in planting the first Sunday-schools in our "back woods" and "prairie" settlements. Yet I have not lost my feelings or interest in the good work. I have made it a conscientious principle to devote one or two weeks every year exclusively in Sunday-school labours abroad. Connected with our institution is a Sunday-school and Bible Class, which I superintend, and in which I officiate every second

Sabbath; this I have designed as a kind of model school for this region, as we intend that all our students shall be trained up for Sunday-school teachers and superintendents. There are now from 30 to 40 of our former students who are dispersed through Missouri, Illinois, and the adjacent regions engaged in Sabbath-schools. About the number of 25 have been converted, either while here or soon after leaving the Seminary, the most of whom attribute their first serious impressions to the Sabbath-school lessons, some of these are contemplating the ministry. The first convert at this Institution, the eldest son of Gov. ———, is now in ——— University. He was converted while teaching a class here. The want of suitable teachers and superintendents will be the chief difficulty you will have to meet in the great valley, and this I can assure you is a formidable one, that *two* years labour cannot remove. We will do all in our power to aid you. I am now instructing and impressing it upon my students (between 40 and 50 in number) that they all have to enter the field of Sunday-school labour, and must prepare themselves for it. Our monitorial, or system of mutual instruction, will tend to prepare them for teachers.

From an Agent in the Southern States.

After writing my last letter, I directed my way towards ———. I was obliged to ride about 13 miles on Sunday morning to visit a Baptist congregation. I had been advised to visit them by a clergyman of that denomination, in ——— District. I arrived just before the services of the church, and addressed one of the people present, requesting him to introduce me to the Minister. Upon making known the purpose of my visit, I was immediately informed that a Sabbath-school had existed there, and was thence encouraged to feel that I was upon Sabbath-school ground; but my feelings were damped by a remark of one of the teachers that the Sabbath-school had been tried there, and the issue of the experiment was, that it could not stand. The scholars left it one by one, until the teachers were almost desert-

ed, and they then felt themselves right to desert the little remnant of a school. I told them that they could not be sure of success always, in the first experiment, and that the second attempt might succeed, where the first failed. They had just established prayer meetings, for the vacant Sabbaths (for they have preaching but once a month) with considerable success; these meetings are moveable from neighbourhood to neighbourhood, so that a school could not be taught in union with them, unless by some new arrangement, and I left them labouring to contrive that. But I did not leave them without first making some remarks to the congregation, and detaining the members of the church to converse upon this important subject. I was pleased to hear them tell of the advantages of the school. Here it appeared, that though led to lay down the work in despondency, they had received abundant encouragement in the improvement of the school while it was carried on. The fact is that a Sabbath-school cannot exist without doing good, unless by the neglect or misconduct of teachers, or some uncommon cause. They said the "proficiency of the scholars had been as great in one season, as it had been in two years at the common school;" scholars who could not read correctly learned to pronounce and observe their stops; and 20 years hence, said a teacher with an air of much satisfaction, they will be able to read well in church, or in any place, if called upon; (and this is not a common attainment here;) some scholars who could learn but a few verses at first, got to recite two or three chapters, and had a store of Scripture knowledge laid up for their whole lives. One gentleman was in the habit of learning portions of Scripture, and coming forward to recite with the scholars, to encourage them. The same pleasing accounts are given of many schools which have struggled through difficulties to a premature end. They have still produced great good. With all my discouragements I do not regret on that account that I ever undertook this agency. It is a great and noble work; and to do any thing in it is of infinite moment.

RANK OF SUNDAY-SCHOOLS.

Extract from a letter from a distinguished gentleman in North Carolina, dated August 20, 1830.

Whatever of influence I may possess, be assured it shall be exerted with unabated zeal in the good cause of Sabbath-schools; and as far as my feeble efforts can effect any thing in the same laudable work, they never shall be found wanting. To say that Sabbath-schools are beneficial to the community is but the echo of united Christendom; no voice is raised against them but here and there the feeble voice of infidelity. But it seems to me that the American Sunday-School Union is especially calculated to produce the greatest practicable good. This Society, by its union of sentiment and of actions, and by all the facilities which grow out of such a combination, supported as it is, and as I trust ever will be, by public opinion, must and will continue to propel your vast moral machine to the effectual working of great and lasting happiness to the human family. The system of instruction is comparatively good, and is susceptible of the highest improvement.

To all the great benevolent efforts of the present day (and there are many which excite the wonder of the world) I consider the Sabbath-school system subsidiary in the highest degree. Indeed I should rather consider it the foundation, or a sort of preparatory school for all other, and inferior to none. It has prospered so far beyond the hope of the community, and given such convincing proofs of its utility, that nothing I think within the range of the most perspicuous observer can arrest its course. It is the Lord's work—it must prosper. And to Him let us all look for direction, for we all lack wisdom. I bid you God speed.

THE SECOND VISIT.

One of our most devoted Missionaries, in revisiting the scene of his labours, thus writes—

“I next visited the school six miles north of I—. It commenced in January, soon after my visit, and in a

short time increased to sixty scholars, notwithstanding bad weather, a crowded house, &c. Mrs. H*** said that a class of seven girls who commenced attending the school in the fore part of the spring, in words of two syllables, now commit a number of verses to memory every week, and a fortnight since, one of them recited the fourth chapter of Matthew. I was also informed of a Mrs. I**, a lady more than 40 years of age, who assisted in teaching the children their letters, though she could scarcely read: now she says her scholars are getting forward of her, and that she has to study diligently to prepare herself to hear her class. One man observed in regard to the school, ‘you may see the effect of the Sunday-school in the rapid increase of the rabbits in the neighbourhood.’

“I saw a remark a few days since in regard to female teachers coming on from the East, to aid in carrying forward the noble resolution of the A. S. S. U. which led me to reflect more on the subject than I had done. It is a fact that parents in this part of the country think less of the education of their daughters than of their sons, and of course will be at less pains to secure it than to obtain a good education for their sons.

Again, the education of the female part of the community, is considered complete at the age of twelve or fourteen years, and however small have been their previous advantages, all further opportunities of improvement are cut off, and thus qualified, they are called to take charge of a family at 16, and frequently at 14 or 15, years of age. Looking at these facts in connexion with the influence which mothers have in forming the character of a nation, has given me a deeper sense of the importance of Sunday-schools in this country than I have ever before felt, especially in respect to the female part of the community. Who can calculate the amount of good which might be accomplished by a pious female, who would devote her whole attention to the instruction of her own sex, both during the week and on the Sabbath? Who can estimate the influence of such an individual in forming the future character

of this people? There is a wide field where even the most timid of the daughters of Zion may do for their divine Lord and Master.

JUST AND IMPORTANT SENTIMENTS RESPECTING THE QUALIFICATIONS OF TEACHERS.

One grand object of our Magazine is accomplished, though it should be only a sort of exchange where the teachers and friends of Sunday-schools may meet, from time to time, and give each other the results of observation and experience.

The most animating and triumphant evidence of the increasing utility and importance of Sunday-school instruction, is found in almost every line of the first ten or twelve pages of this number. Sunday-school teachers should read, nay *must* read, with deep interest, what has such a direct, constant, and important bearing on all their official duties.

Among other documents received within the last month, we have examined, with much interest, the "Second Annual Report of the New Hampshire Baptist Sabbath-school Union," presented at their annual meeting held at Cornish, June 22, 1830, and published by the Board of Managers.

The prominent, and, as we think, most important characteristic of this report, is the high and just importance it attaches to the qualifications of teachers. The subject is introduced by a resolution recommending to all Pastors and superintendents vigorously to exert themselves to raise the standard of qualification and training for this momentous employment, and solicit every teacher, as early as possible, to procure such publications as are most valuable for their use. The report itself will be found to en-

force and illustrate, very happily, the spirit of this resolution.

The report estimates the number of suitable subjects of Sunday-school instruction, in that State, at 75,000, of whom one sixth part may claim the special attention of the Baptist denomination.

"The total number of Auxiliaries reported to this Union the present year, is 22—of schools, 35—of teachers, 237—of scholars, 1540;—making an increase, over those reported last year, of 2 Auxiliaries, 8 schools, 25 teachers, and 318 scholars. Of the schools reported, 8 or 10 are continued through the winter, and four observe the Sunday-school Monthly Concert. Only 2 are reported as taking any Sabbath-school periodical. But 8 out of the whole, report Bible-classes in connexion with the schools. In these, are 484 pupils. This is an increase, however, of 5 classes and 314 pupils over the returns of last year. All the schools have libraries; and the number of volumes reported this year is 2695; being an increase of 1580 volumes. And which is more encouraging than all the rest, 14 teachers and 45 scholars are reported to have joined the church during the year, besides a number more who give evidence of having experienced, though they have not yet publicly professed, religion—yielding an increase of 12 teachers and 43 scholars over the results of last year.

"Such are the actual returns. But as the Constitution of the Union requires, in the Annual report, a statement of the probable number of all the schools in the Baptist connexion within this State, we proceed to remark, that from 6 of our Auxiliaries, and these by no means the least efficient, we have not received returns during the year. At least, not in season to be incorporated with this Report. Besides these, your Board have heard of 11 churches whose schools have not yet become Auxiliary. If to these 17 we apply the same rule of results as in the 22 Auxiliaries reported, and add these together, it will yield the following aggregate as the

probable number in the whole State—schools 61; Teachers 401; scholars 2684; volumes in the library, 4695; teachers who have made a profession of religion during the year, 25; scholars do. 81; Bible-classes in connexion, 14; Bible-class pupils, 847. Making an increase over the random opinion hazarded last year, of 1 school, 51 teachers, 884 scholars, and 2195 library volumes.

"THE AMERICAN SUNDAY-SCHOOL UNION, of which we are now a regular branch, notwithstanding a clamour of infidel opposition, is still moving forward in the majesty of increasing strength. It is emphatically 'A SOCIETY FOR THE PROMOTION OF THE UNIVERSAL, MORAL AND RELIGIOUS EDUCATION OF THE YOUNG.'"

It seems that, in the six Associations embraced by the Union, there are eighty-one churches, of which, thirty-eight only have Sabbath-schools; and of the thirty-eight, twenty-two, only, reported.

We have only room for a portion of the remarks which are made on the important subject of the qualifications of teachers.

"In endeavouring to ascertain the principal causes which retard the success of Sabbath-schools, the conviction has become general, that the system suffers more from one particular cause than from the combined operation of all the rest. This general conviction is painfully shared by your Board. They are deeply and definitely persuaded, that neither the virulence of infidel opposition, nor the force of sectarian prejudice, nor the unconscious influence of Antinomian principles, nor the benumbing torpor of indolence, nor the privations of poverty, nor the sparseness of population, nor the absence of suitable superintendence, no, nor all united, are so great an obstacle to the highest efficiency of the Sabbath-school system, as the want of suitably qualified teachers. In view of this fact, the Board feel constrained to call the attention of their Auxiliaries to the primary duty of RAISING THE QUALIFICATIONS OF TEACHERS IN OUR SABBATH-SCHOOLS, AND OF

INCREASING THEIR NUMBER BY A SYSTEM OF REGULAR AND WELL-ADAPTED TRAINING.

"Let Sabbath-school teachers learn to *magnify their office*. Let them remember that the dearest interests of society, and of posterity, are committed to their hands, along with the children confided to their instructions. Let them remember that these children are to be, in their turn, fathers, and mothers, and citizens, and rulers; that in a few years they will carry the sentiments and feelings imbibed at the Sabbath-school, not only into the retirement of domestic life, but into the high places of influence and power. Let them remember how precious is the material they have to work upon—the IMMORTAL MIND;—how precious the means with which they work—the WORD OF GOD;—how precious the moments—the LORD'S DAY, *the accepted time, the day of salvation*. Let them hear the Saviour saying, *Take heed how ye despise one of these little ones*. Let them meditate the disclosures of the judgment—the awful depths of eternity—and bear in mind the momentous truth, that 'whosoever has the regulation of the associations of another from early infancy, is, to a great degree, the arbiter of his happiness or misery.*' If by such reflections they are led to exclaim, *who is sufficient for these things?* it is to be hoped they will feel more deeply anxious to avail themselves of the means indispensable to qualify them properly for their responsible office."

What are those means? We do but name some of them, in saying, the Bible—a Bible Dictionary and Atlas—Lloyd's Teachers' Manual, and some Sabbath-school Periodical—if possible, by all means the American Sunday-school Teachers' Magazine. Let these at least be procured, and used with unwearied study and unceasing prayer. He who does this, may humbly hope in time to be a competent Sabbath-school Teacher.

But we want to train up under God without delay, a whole race of such Teachers. And whence must this new race arise, but from the bosom of our Sabbath-schools? It should be in-

* Dugald Stewart.

culcated early and late upon every scholar, that in his turn he must become hereafter a teacher, in some one of the innumerable departments of instruction, and that now is the time to qualify himself for the tasks of future life and usefulness. But this is not all. A Bible Class, to embrace all the older pupils of the school, and carry them forward year after year to still higher attainments in Scripture knowledge—important as it is to the regular gradation of the system—is not all. To complete and crown the system, every school should have, under the special care of the Pastor or Superintendents, a select band of such of the riper scholars as show some taste and aptitude for the employment—who shall be studiously trained to teach—who shall be well informed not only in the word of truth, but also in the best methods of communicating instruction; and well skilled in the divine art of awakening, unfolding, stimulating, and directing the infant mind in matters of eternal moment—that, by the blessing of God, it may early and effectually be made *wise unto salvation*. In a word, there should be attached to every Christian congregation, aiming to extend and multiply the benefits of Christianity, and to perpetuate them to posterity, what in technical language is called a “Model School.”—And thus should the system go on, with accelerating energy, *until the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

The present is no time for inaction and delay. The signs of the times are full of uncommon omen. We live in the very crisis of prodigious events. The world is labouring with the throes of that last conflict which is to precede the universal triumph of the Cross. Our own country is shaken with the shock of eager combatants, hastening to try, in one great and decisive encounter, the grand question, whether the Bible is from God, and is man's only rule as the revelation of the Almighty Will. For ourselves, we entertain no fears as to the final issue of this encounter. We believe that the Jubilee of the whole earth is at hand. And we believe that it is to be brought about, *not by might or by power, but by the Spirit of the Lord of Hosts.*

DONATIONS received by the American Sunday-School Union, from August 12th to September 12th, 1830—inclusive.

I. MINISTERS MEMBERS FOR LIFE,
By the payment of thirty dollars, and upwards.

¶Rev. A. D. Eddy, Canandaigua, N. Y.
in part, \$11 00

II. OTHER MEMBERS FOR LIFE,
By the payment of thirty dollars, and upwards.

§Mrs. E. D. Swift, wife of Rev. Mr. Swift, of Pittsburg, Pa. 30 00

III. ANNUAL SUBSCRIBERS,
By the payment of three dollars and upwards.

Elijah Paine, Williamstown, Vt. 1830. 5 00
Noble Lovely, Charlotte, Vt. 1830. 3 00

IV. DONATIONS TO THE GENERAL FUND.

†Miss M. M'Arthur, Johnstown, N. J. 1 00
†Rev. Mr. Morgan, do. 1 00
†Davis Allen, do. 1 00
†Mrs Maria Morgan, do. 1 00
†Joseph Guilhot, do. 0 10
†Paul Beck, Junr, Philad. (in addition to \$5.30 before paid.) 500 00
¶Contribution in Canandaigua, N. Y. 21 00
¶F. Crosby, Lyons, N. Y. 1 00
¶Contribution, do. " 5 52
¶From the Presbyterian Ch. of Hudson, N. Y. under the care of Rev. Wm. Chester, August 29, 1830. as follows,
viz. Hudson Sabbath school, 60 00
Ladies Sewing Society, 16 00
“S. S. Concert” Privilege Society consisting of a few pious ladies, 1 25
G. D. Fowler, \$3; Warren Rockwell, 2. 5 00
Mrs. Rockwell, John Raynor, R. Raynor, J. E. Rockwell, E. W. Rockwell, D. Fowler, J. Platt, Mrs. Platt, Elizabeth Platt, Ed. Thurston, J. Humphreys, J. W. Fairfield, N. T. Broech, Jane T. Broech, H. Benedict, R. Folger, F. H. Sevens, and two teachers, 19 in all, \$1 each, 19 00
H. H. S. Broech, 50 cts; Mrs. Pierce, 50 cts, 1 00
Two teachers, 50 cts each, 1 00
A teacher, 25 cts; 2 scholars, 25 cts each, 0 75
*Gerrit Smith, Esqr. 30 00
Walthourville Female S. S. Ricebow, Ga. forwarded by Mr. R. Hooker, 50 00
††Mrs. H. C. Cochrem, Chatham, N. J. 1 00
††Belvidere, N. J. Sundry Collections at Concerts of Prayer, 7 55

V. MISSIONARY FUND,
Initiatory Subscriptions to constitute the following Societies Auxiliary.

Shiloh, S. S. Kentucky, 3 00
Salem, Co. N. J. S. S. U. per Rev. Wm. Bacon, Pres. 3 00
Lower Mt. Bethel, Pa. S. S. Association, 3 00
Hay's School House, Kent. Sunday School, 3 00
Warren, Co. N. J. S. S. U. 3 00

DONATIONS.

Hartford, Co. Cont. S. S. U. being the
Third Quarterly payment for the
support of a Missionary in Mo. & Ill. 100 00

VI. DONATIONS TO THE VALLEY OF THE
MISSISSIPPI FUND.

In the city of New York.—Wm. B. Humbert, \$50; Miss Fanny Otis, 3; Rev. Ebenezer Mason, 20; Rev. Benj. H. Rice, 20; A Lady, 20; P. R. Starr, 20; A Lady and her son, 2; 50 cts; Miss Eliz. B. Grant to constitute the Rev. Charles Whitehead, Hopewell, N. Y. a life member, 30; Mr. Smith, by R. T. Haines, 1; Job Chandler, by do. 2; Mr. Marshall and Family, by do. 3; Mr. Terry, by do. 2; Miss Hoe, 1; An association of Ladies in Fishkill, N. Y. by Miss Mary Bunce, Secy. 20; A teacher, Philadelphia, 2,75; J. S. Bacheldor, Utica, 2; J. E. Clark, do. 2; New Hartford, N. Y. N. Coe, 5; N. H. Kelly, 5; D. W. Rasonell, 5; C. Babcock, 5; Mrs. Doubleday, 1,25; Ann Doubleday, 2; E. Palmer, 1; Maria Wells, 1; Theodore Miller, 1; G. Kilburn, 1,25; David Risley, 2; Mrs. Risley, 50 cts; E. Williams, 3; Dica Pierce, 50 cts; Sarah Pierce, 12½ cts; C. Wilcox, 12½; Cash 1. —*Whitesboro*, N. Y. Thomas Beeche, 1; Lucy Briggs, 1; Osias Wilcox, 1; Miss Barrington, 12½ cts; Mrs. Wilcox, 50 cts; Cash, 25 cts; York Mill Society, 5,56.—*Westmoreland*, N. Y. R. Sweeting, 50 cts; R. G. Carter, 1; A. Williams, 1; J. Townshend, 1; N. Townshend, 3; M. Townshend, 25 cts; E. Townshend, 25 cts; Mr. Bringham, 1; A. Seymour, 2; A. Ameeing, 50 cts; G. Langford, 1; Isaac Seymour, 1; S. S. Delano, 1; A. Friend, 25 cts; Cash, 50 cts; J. Wales, 2.—*Rome*, N. Y. C. Brown, 1; G. W. Pope, 2; Seth B. Roberts, 12; F. Wright, 1; C. Hayden, 2; F. Bicknell, 1, Cash 26,50; G. Worthington, 1; R. H. Hurlburt, 3; C. Hollister, 50 cts; A. Blair, 5; A. Mudge, 1; Israel Derrnis, 1; A. Flint, 1; B. Hubbard, 25 cts; H. A. Foster, 5; O. C. Grosvenor, 2; N. H. Carr, 1.—*Vernon Centre*, S. H. Hungerfold, 75 cts; I. Hill, 50 cts; S. Smith, 50 cts; B. D. Allen, 50 cts; J. W. Cook, 50 cts; Levi Hill, 50 cts; John Waters, 37½ cts; D. Pettibone, 75 cts; Ashbel Norton, 50 cts; P. Smith, 37½ cts; Cash 12½ cts; D. Bronson, 2; Collection in the Baptist Church, *Whitesboro*, N. Y. 5,30; Do in Pres. Church, 13,49; Collection in Pres. Ch. *New Hartford*, N. Y. 23,30; Do in S. S. 3,03.—*Oneida village*, N. Y. Rev. George Freeman, 1.—*Vernon Village*, N. Y. from members of the Presbyterian Church to constitute their Pastor, the Rev. A. Garrison, a life member, 34,12; H. Stevens, 1; S. Higenbotham, 2; John Warren, 1; Charles Granger, 50 cts; George Burton, 25 cts; Rev. Calvin Bushnell, 2.—*Augusta*, N. Y. from Sunday persons, 13; R. J. Lewis, 16 cts; John Lewis, 1; Erastus Lewis, 1; Jno. Knox, 50 cts; R. B. D. Wolf, 25 cts; M. Sperry, 50 cts; David Umbler, 50 cts; John Bird, 2; Mrs. M. Thompson, 50 cts; "Widow's mite," 1; Friend, 1; Friend, 50 cts.—*Rochester*, N. Y. B. Campbell, 5; Susan Staunton, 3; Erastus Cook, 3; L. L. Peet, 1; A. Wakely, 5; Gen. J. Gould, 3; D. Seecell, 1; A. Sampson, 3; N. Aldrich,

1; M. Chapin, 3.—*Riga* N. Y. Henry Brewster, 5.—*Brookport*, N. Y. from a few individuals at the conferences of Churches, 4,75; Members of the first Pres. Church to constitute their Pastor, the Rev. Joseph Myers, a life member, 30. —*Ogden*, N. Y. Charles Church, P. M. 10; S. Wilcox, 50 cts; Wm. A. Chapman, 25 cts; G. W. Willey, 5; W. Wright, 25 cts; A. Arnold, 3; E. Arnold, 1; Austin Spencer, 2; F. Olmsted, 1; J. Ball, 1; Dea. J. Brown, 1.—*New Lebanon*, N. Y. Rev. Mr. Churchill, 2,50; R. Woodruff, 2; Thomas McKendall, 6,76; M. Kendall, 25 cts; R. Kendall, 25 cts; D. K. 6½ cts; Mary Jewell, 25; Dr. H. D. Wright, 1; Isaac Everett, 1; R. Prabody and family, 1,25; John Preabody, 1; J. Shelton, 5.—*New York City*. W. A. Booth, 25; A Lady by J. P. H. 1; Mrs. J. Leavitt, 5; Miss Harriet Wiley, 5; Miss Eliza Wiley, 3; from the scholars of Female School, No. 3, attached to Dr. Spring's Church, 74 Testaments, 2 Bibles; Male School, 26 Testaments & 4 Bibles, with Pamphlets and tracts, and a few small books received through N. Y. Dep'y.; Clarissa Beecell, 1; R. M. O. a little boy in school, No. 14. 6 cts; M. Foster, 2; H. Hart, 2; James A. Kissam, 2; From the Superintendents, Teachers, and scholars in school No. 37. attached to the African Baptist Church in Anthony street, 25; Marcus Wilbur, 20; S. T. Hubbard, 15; C. C. Mudge, 3; D. Brown, 2; James Simmon, 5; H. H. Ludlow, 5; Stephen Holt, 3; Abijah Fisher, 25; T. Darling, 25; Silas Holmes, 50; E. Merrill, 5; A. R. Whetmore, 25; Samuel Walker, 5; O. Halstead, 20; M. Ketchum, 25; S. P. Staples, 10; G. Hallock, 10; N. J. Jennings, 5; F. W. Burke, 2; J. Brothers, 50; J. Kershaw, 2,50; D. L. S. Stephens, 5; R. H. McCurdy, 5; T. Cochran, 5; S. Cochran, 5; F. Cochran, 5; S. L. Philips, 2; R. T. Haines, 250; Mrs. Hedges, 5; George W. Snow, 1; D. Chandler, 5; Ann Easton, 5; Petersburg, Va. per. Edwin James, Jr. 200; "S" of Springfield, Mass. 10; Rev. Robert Cathcart, York, Pa. 10; †Cincinnati, Ohio, sundry individuals, 242,50; First Pre. Congregation in the borough of Easton, Pa. of which the Rev. J. Gray is Pastor, First instalment of which \$30, is to constitute Rev. J. Gray a L. M. 121; C. Veyhte, 2,50; Enclosed in an Anonymous Letter, Philad. 5; ††From the Teachers and a few Friends of S. S. in Elizabeth, N. J. to constitute Rev. John T. Halsey a L. M. 30; ††From Members of Cong. at Woodbridge, N. J. to constitute their Pastor, Rev. Mr. Barton, a L. M. 30; From Scholars of 1st S. School of 1st Pres. Ch. Pittsburg, Pa. per Rev J. L. Grant, 20,15; From 2nd. School of the same Ch. 2,91; Rev. J. B. Adams, 5; Dr. J. D. Harris, per Rev. J. B. Adams, 1; Mrs. Anna Knox, do 1.

† Per Rev. J. McIlvaine.

‡ Per Rev. R. Baird, General Agent.

§ Per Rev. J. F. Halsey.

|| Per Rev. B. F. Pratt.

¶ Per Rev. Dr. Ely.

* Per Rev. J. Beecher.

†† Per Dr. English.